

APOCALYPSE INTERPRETED,

CHAPTER XII TO END.

OR THE

DESTINY OF ROME.

AND OF THE

GREAT AMERICAN REPUBLIC

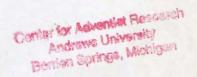
IN THE

LIGHT OF REVELATION,

BY C. F. HINRICHS.

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PREFACE.

In presenting this volume to the public, we consider it our duty to make a few brief statements in relation thereto, namely:

- 1. That it was not gotten up for the purpose of "making money."
- 2d. That it does not represent the accepted views of any sect or denomination whatever, as far as we know.
- 3d. That we do not claim the new and prominent features in this exposition as the result of meditation, but rather as light from heaven, given to the people of God of this generation as "meat in due season."
- 4th. That although positions assumed in many instances are indeed novel, differing entirely from those presented by other writers, yet the conclusions reached will be found strictly

logical, perfectly harmonious with the scriptures, and, as far as it goes, fully substantiated by history.

Concerning our religious standing, we beg leave to state that, although we hold no membership in any of the churches of the land, yet we do claim membership in, and fellowship with, the Church of Christ; have the blessed hope that our name is written in the Lamb's Book of Life, and that it shall be thus found in due time.

Hoping and trusting that the Lord will bless the SINCERE reader as He abundantly blessed the humble writer, we bid this volume God speed.

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.—Rev. I:3.

FOR THE TESTIMONY OF JESUS IS THE SPIRIT OF PROPHECY.

INTRODUCTION.

Before entering upon our allotted task, it seems prudent to offer a few thoughts concerning Prophecy in general, and the book of Revelation in particular:

It will be admitted that a very large portion of the Bible, both of the New Testament as well as the Old, is prophecy. Why was it written?

Prophecy divulges important events of the future.—It is, one might say, History in advance. But, since it barely touches upon the more important points, it becomes indispensable, in order to understand it, that particular attention be paid to every word.

Prophecy is like telegraphy.—No intelligent person uses superfluous words, or vain repetitions in a telegram.—Every word used is necessary to make the telegram intelligible to the recipient. Is it reasonable to expect less prudence in divine telegraphy, where often the out-

lines of a history, spanning centuries, are couched in a dozen words? Certainly not!

Prophecy restores, to some extent, communication between the Creator and the fallen creature, and its object is, to impart to the people of God necessary instruction, warning or encouragement, as the case may be, thus inculcating love and confidence towards the Creator. For the above reason, therefore, we cannot admit the claim of many persons in this day. that prophecies cannot be understood until after their fulfillment. True, there are many prophecies referring to events centuries, yea, milleniums, in the past, that were not at all understood until very recently. But such were not at all given for the benefit of those nations or generations whose history was therein foreshadowed, but for the benefit of people who should live in the last days. Even for us, to whom such predictions were to serve as corroborating evidence, in the exposition of the grandest and most important of all prophecies: namely, those contained in the book of Revelation. And, because those prophecies were not intended to serve people of by-gone ages, therefore Daniel was commanded to shut up the book and seal the vision, until "The time of the end."

This, by the way, is an undefined period, so called by inspiration, and begins at the end of

all prophetic time, namely, A. D., 1844, at which time the great prophetic period of 2,300 days, brought to view in Daniel, Chapter VIII:14, expired.

But the book of Revelation: Can it be understood?

The bulk of the so-called "Christian world," clergy as well as laity, emphatically declare that it cannot. A small minority claim that it can be, and is understood by every true believer.

We are compelled right here to take issue with both extremes, and occupy the middle ground, for the following reasons:

1st. Because the former declaration is in conflict with the scriptures; and

2nd. Because the latter is contradicted by its own advocates.

We will make this more plain. The first class of extremists virtually deny the veracity of the divine scribe, who boldly declares it to be the revelation of Jesus Christ. To reveal is, to make known, and anything made known is understood by him to whom it is revealed. Hence the declaration of the majority must be rejected as false.

But, we claim that it is not only false, but that it is also dangerous and even blasphemous.

It is dangerous, because it is calculated to discourage the spirit of investigation and study

of prophecies, thus fostering ignorance and causing the people of God to be left in the dark concerning events revealed expressly for their instruction and guidance.

It is blasphemous, because in that very declaration lurks the assertion that Christ did not do the will of God. The first verse of that blessed book positively states, that Christ received this revelation from God for the sole purpose of showing to his servants those things recorded by John.

Now, if Christ did do the will of God in this respect, and no truly converted Christian will claim that he did not, then only one conclusion remains, namely: that the bulk of the so-called "Christian world" do not come under the head of "servants" as used in the first verse of the book.

That the above argument is logical, will be admitted.

The positive declaration of the second class of extremists, namely: that all true believers can and do understand the prophecies contained in that book, falls to the ground as soon as the members of the different sects who hold that view are interrogated, for every one who is at all informed will give the views of their respective sectarian leaders, and not their own. Nor will their views harmonize. It is therefore evi-

dent, that either their declaration is not true, or that they themselves are not true believers. For those prophecies can *not* mean *two* or more different things. Besides, such a declaration unchristianizes every one who honestly admits that he or she does not understand that book.

The position we assume on this point is:

1st. That the book was caused to be written for the benefit of the people of God who should live during the whole gospel dispensation, beginning with the time of its introduction, but in particular for the instruction, warning, guidance and encouragement of the last generation, prior to the second coming of the Lord.

2d. That some portions of it which refer to the church of earlier ages, and expressly designed to serve that people, have been correctly understood and expounded by those persons who came in their respective day and time, under the proper head of "servants," as mentioned in first verse, and that the remainder, relating to the final end of this dispensation, will also be fully understood and correctly expounded by those to whom that duty shall be allotted, and hence come under that proper head of "servants."

However, on this point we desire to caution the reader not to misunderstand us as claiming that those who do *not* understand the book of Revelation were not *Christians*. But we do claim that among the great host of believers the Lord has had, has now, and will have, such as come under the head of "servants," and that through them the faithful will gladly receive those things at the proper time as meat in due season.

Those who claim that all believers understand the book, quote chapter XXII:10 to prove their claim. However, we fail to see how that passage can be made to prove any such thing. To us, it simply teaches that, unlike the book of Daniel, which was ordered to be shut up and sealed until the time of the end, this book was expressly ordered to be left unsealed, so that his "servants" could, from the very beginning, understand and expound such things to the faithful of their respective day, as had been revealed for their express benefit. It should be remembered that the Lord has servants of many different grades, and for the performance of very different duties, even as at the court of an earthly king there are many different kinds of servants.

This fact is clearly traced through both the Old and New Testaments.

The old prophets received messages for the people. The former as well as the latter were servants in some respect, yet it would be folly

to contend that they all belonged to one class.

Peter was a servant of Jesus, for he was ordered to feed the Lord's sheep. But would it not be folly to contend that the sheep, and he who fed them, all belonged to one class of servants?

But our Lord explained this himself in Luke XII. Steward and household, all are servants, but all are not stewards. Some of them receive one, some two, and some five talents, according to their several abilities.

It has been stated that in one respect prophecy is like telegraphy. Every word is necessary, and has a deep meaning. If this is so, is it not dangerous to accept any work in which a number of passages, (often relating to events centuries apart), are grouped together, and a few general, often vague, remarks are palmed off as an exposition of those prophecies?

Dear reader, in no such a way—through no such so-called expositions—can the book of Revelation ever be understood. A book where each passage, each clause, yea, often a single word, contains information, or reveals circumstances or conditions, which may require many pages to delineate, can only be understood by the most critical examination and careful consideration of every word; by a proper distinction between literal and symbolic language, and

the correct application of every symbol; but, above all, and without it, it is impossible, by the light from above.

If the last half of the book of Revelation has ever been thus expounded, we admit our ignorance.

Now, friendly reader, if we have undertaken that task, we desire to assure you that we do it, not as a matter of speculation, nor in the hope of applause; but simply because we were not able to resist the impression which urged us to write. We strove against it for more than two years in vain. And in connection with this statement, we desire to say, that although we start from a different basis, assume different positions, and of course arrive at different conclusions, yet in the main we are on middle ground, between the extremes mentioned in the beginning. Not willingly, however, but rather we were forced to accept it, and astonished when we discovered the evidence in its favor.

The key has been furnished us, and we fully believe that the following pages contain a correct exposition of the last half of the book of Revelation, beginning with the twelfth chapter, and one which is in harmony with the scriptures. And also, as far as it goes, with History and common sense.

But why begin with the twelfth chapter?

Simply because there was no impulse to write concerning the first half of the book. That is all, and we have no other excuse to offer.

The book of Revelation is principally written in figurative language, though it changes sometimes very suddenly in the literal, and even whole chapters are written in almost strictly literal language. It contains the record and minute description of a number of scenic representations which John beheld while in vision. Those scenes were not mere panoramic views, but animated symbolical illustrations of important future events, many of which will transpire here upon this earth. John saw the symbols acting their part, and heard their language. And we repeat, that every word spoken, every action of those symbols recorded, contains a deep meaning, and must be fully expounded.

But since it seems our duty to commence our work in the middle of the book, we desire to state that the vital interest of this generation certainly centers in those things contained in the last eleven chapters; and we claim that the chapter with which we begin our work forms a complete division between the two halves of the book; that all which is indispensably necessary for the people of God of this day to know, and in particular for the people of the last

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half of the book. And right here we desire to impress the fact upon the mind of the reader that almost one-half of those chapters were written for the benefit of the people of God in the new world, but in particular for those LOCATED IN THE UNITED STATES OF NORTH AMERICA.

The chapter with which we begin is THE MOST COMPREHENSIVE of all, containing, as it does, a synopsis of the history of the church, spanning almost the whole gospel dispensation, and bringing to view her enemies, which she was to encounter, both in the New as well as in the Old World.

But what renders this chapter of more importance than all the others, is the fact that in it are found the keys, without which it is impossible to correctly expound the whole.

One more remark, and we are done:

According to the language of chapter I:1, the things to be revealed were, at that time, all in the future. But it is stated that they must shortly come to pass. Certainly this does not mean that all of those events prefigured were to come to pass shortly, but that some of them would soon begin to be fulfilled, and thus gradually, during the whole dispensation, one after another would be fulfilled. It follows, therefore, that all those symbolic illustrations must

be applied to events which occurred THIS SIDE of the writing of the book, namely: This side of A. D., 96.

With these preliminary remarks, we enter upon our task, implicitly believing that the Lord has required this at our hand.

For the Lord's sake,

Your servant,

C. F. H.

POPLAR BLUFF, Mo.

CHAPTER XII

Contains symbolical representations of the church at different periods during the Gospel dispensation, and brings to view three great, visible enemies, at whose hands she was to suffer during that period, showing, however, that Satan alone, as the great rival of Christ, is the Real instigator of all her persecutions.

Verse 1. And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

John, on the Isle of Patmos, after beholding those wonderful representations recorded in the former chapters, begins the description of those strange sights recorded in this chapter by stating WHERE he beheld them.

We conclude, therefore, that the first aim, in order to understand the prophecy, should be to ascertain why it was considered necessary to state where the wonder appeared. Or, were the words "in heaven" simply added to satisfy our curiosity? No, Christian reader; revelation was not given for that purpose. Those

two words were necessary, in order to understand the vision. And had they been omitted we should have never been able to correctly understand it. The very fact of John's stating where he saw the wonder, proves that the object was to make known the locality. Not the locality merely where that symbolic illustration was beheld, but the one where, in the future, the events thus foreshadowed should transpire.

"A woman" stands as a symbol for either a city or a church, and is thus used in diverse places in the Scriptures. A virtuous woman symbolizes the TRUE, and a LEWD woman an APOSTATE church.

It is admitted by all Protestant commentators on the book of Revelation, as far as we know, that "the woman" brought to view in this passage is a symbol of the Christian church, and on this point we heartily agree. "The Sun" certainly is a beautiful and striking symbol, not only of the righteousness of Christ, the garment of his church, but it also sets forth that church as the great light beared during the Gospel age. "The crown of twelve stars" represented as adorning the head of the woman fittingly symbolizes the Twelve Apostles of our Lord, and serves as corroborating evidence that the TRUE CHURCH, as established by Christ and

promulgated by his Twelve Apostles, is the object of this symbolic illustration. And, Christian friend, we shall very soon see the wisdom and great necessity for the Particular mention of that adornment. The moon symbolizes the Mosaic dispensation, and its being under the feet of the woman seems plainly to indicate that it was already in the past.

Verse 2. And she being with child, cried travailing in birth and pained to be delivered.

In the exposition of the above, we step upon ground not occupied heretofore by any writer, so far as we know.

This SEEMINGLY unimportant passage has been almost entirely ignored, and yet we are constrained to claim it to be one of the UTMOST IMPORTANCE, for the following reasons:

1st. It contains the key to the proper exposition of the first eleven verses; and,

2d. It enables us to locate the vision, chronologically.

We find the statement in this passage THAT "THE WOMAN WAS WITH CHILD," but we are left altogether in the dark as to the how and WHEN she who stands as a symbol for the true Church of Christ became in such a condition. Therefore we must leave that point as we found it until we shall receive the necessary information. The correct answer to the above "How and

WHEN" constitutes the key herein alluded to.

John says of the woman: "She cried, travailing in birth, and pained to be delivered." Those few words are very important to settle the point of chronology. If the words "travailing in birth" had been omitted, we should not have been able to locate the vision, because we do not know the length of the period of pregnancy of this symbolic woman. We know not whether she conceived a single year ago, or centuries in the past. But those words locate the vision just prior to that event, which is symbolized as a child-birth, whatever that may be.

But of the woman it is also said that she CRIED AND PAINED TO BE DELIVERED. This expression vividly foreshadows the coming of a period during the Gospel dispensation, in which the church shall feel intense anxiety to free herself from a great burden within her own body; a burden so heavy that she is not able to endure it any longer. But the nature of the actual trouble of the church here foreshadowed we cannot now determine, since we have not yet arrived at the point where the "child is born." In the proper place we shall receive the necessary information, and return to this point.

Verse 3. And there appeared another wonder in heaven, and behold! a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

Mark, friendly reader, here again, even as in

the description of the first wonder, we are told where this wonderful sight was presented to that beloved disciple, and we are constrained to believe that the repetition of the words "IN HEAVEN" in this passage was calculated to teach us that the dragon and the woman, or rather the objects thus symbolized, would be found IN THE SAME LOCALITY AT THE TIME HERE FORESHADOWED.

But what is represented by "the great red dragon?" Answer: Pagan Rome. The seven heads denote the seven different forms of government that were successively to bear rule over that empire. The ten horns foreshadow the final division of the empire into so many kingdoms. It is so generally admitted by all Protestant commentators that the "great red dragon" symbolizes Pagan Rome, that we deem it entirely unnecessary to enter into a more exhaustive argument on that point. Therefore, we conclude that this prophecy teaches that Pagan Rome and the Church of Christ would at the proper time occupy the same locality.

Verse 4. And his tail drew the third part of the stars of heaven, and did cast them to the earth, and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

Pagan Rome, then, is here represented as drawing with his tail (or power) the third part

of the stars of heaven. The Twelve Apostles, as we have seen, were symbolized as so many stars, which formed a crown on the head of the woman. Now, if the drawing down of the stars and casting them to the ground, symbolizes their destruction, then this symbolic representation teaches that through the power of Pagan Rome one-third of the early disciples would be destroyed. It is possible that this refers only to the Apostles, since four of them, one-third of their number, suffered martyrdom at the hands of that power, namely: Peter, Paul, Andrew and Bartholomew. Yet we think it more than likely that by the above symbol the martyrdom of one-third of all the early Christians was foreshadowed. For, if inspiration saw fit to thus represent the Apostles, we see no reason why other disciples should not. also thus be symbolized. And it seems very appropriate that in such a synoptical view of the future history of the Church the wholesale slaughter of such a multitude of early professors should be touched upon by inspiration. For historians claim that during the ten pagan persecutions, fully three millions suffered martyrdom at the hands of that power.

"The dragon stood before the woman." Luther translates that clause thus: "And the dragon stepped before the woman," We

believe that the latter rendering is more in harmony with the context, as it sets forth a change of position on the part of the dragon. It will be remembered that in the first wonder the woman ALONE was seen, and in the second wonder the dragon Alone was seen, until after the third part of the stars had been cast to the earth. True, both were seen in heaven; that is, they appeared in the region which surrounds the earth, but that declaration does not at all prove that they were at first seen in ONE PLACE. On the contrary, from the description of the two wonders, it seems very evident that the woman and the dragon were at first NOT seen together. For the heavens are seen everywhere. We may look towards any point of the compass, and we behold the heavens. woman might have been seen towards one point and the dragon towards another point of the compass. But in the second wonder we are informed that after the dragon had drawn down the third part of the stars that he changed his position. We learn that he then stood BEFORE THE WOMAN. He is now observed in close connection with the woman, and he assumed that position for a certain purpose, namely: To devour the child of the woman as soon as it should be born.

Before we attempt an exposition of the above

symbol, we desire to remind the reader of the fact that, although three great VISIBLE enemies are brought to view in this chapter who are to harass the church during the Gospel dispensation, yet that, as stated at the beginning, the REAL, though INVISIBLE, enemy, the hidden instigator of all her troubles and persecutions, is SATAN. And he, as we learn from verse 9, is also symbolized by a DRAGON. Now, it is evident that the above symbol is given to REVEAL THE SECRET WORKINGS OF SATAN. To illustrate the intense desire of that great antagonist of Christ to overwhelm or annihilate his coming VISIBLE RIVAL—him of whom it is written, that he shall exalt himself even above God-sit in the Temple of God, and claim to be God—the The three visible enemies through whom Satan, according to the contents of this chapter, shall try to accomplish the annihilation of the church, we shall find to be:

1st. Paganism.

2d. Catholicism; and,

3d. Fallen Protestantism.

This certainly may sound very strange, yet such will be the case according to the sure word of prophecy.

Until now, we found that the Church only suffered from the open violence of the first enemy. But we have reached the time when Satan would find it impossible to make use of that tool any longer, and hence was compelled to change his tactics before he would be able to use the second tool—Catholicism—for his nefarious purpose.

Until that time his warfare had been open violence, and those pagan emperors had been very willing tools in his hands.

For more than two centuries he had tried with all his might to waste and wipe out that (to him) hateful Church. He had succeeded during that period in sending millions to early graves, but notwithstanding all his untiring energy, all his craftiness and success in inducing the rulers of Rome to carry out his schemes, he had at last most signally failed to accomplish his hellish design. For instead of becoming gradually weakened and discouraged by those oft repeated and terrible persecutions, the Church had grown stronger and stronger, until at last even Constantine, the ruler of the empire, had begun to show favors to "that hateful church." Nay, more, he had almost forsaken the gods of Rome, and was even ready to embrace the faith of the Christians. Right then it was when the dragon stepped before the woman. From thenceforth a new era opened up on Christianity. Those formerly despised Christians, both laity and clergy, were now to have access into the courts and palaces of kings and nobles of the earth. But woe to the Church, for she had bought her peace at a fearful price. THE WOMAN HAD SACRIFICED HER ORIGINAL, VIRGIN PURITY; HAD COMMITTED FOR-NICATION WITH THE DRAGON. In plain language, that glorious Christian Church had, through the imperial influence of Constantine, GRADU-ALLY BECOME BLENDED WITH THE STATE relig-ION OF ROME, and hence IMPREGNATED with HEATHENISM. We have now found out How and WHEN the virgin Church of Christ became polluted as brought to view in verse 2, and hence consider THAT WE ARE IN POSSESSION OF THE KEY necessary to the proper elucidation of the first eleven verses of this chapter.

A compromise and union between Christianity and Paganism had thus been effected, and this fact is abundantly proven by all reliable church history. But in order to show more clearly such blending of the Christian church with Roman idolatry, we take liberty to quote from the writings of Mrs. E. G. White concerning the state of the Church at that particular time: "Idolaters were led to receive a part of the Christian faith, while they REJECTED OTHER ESSENTIAL TRUTHS. They professed to accept Jesus as the Son of God, and to believe in his death and resurrection, but THEY HAD NO CON-

VICTION OF SIN, AND FELT NO NEED OF REPENT-ANCE OR A CHANGE OF HEART. With some concessions on their part, they proposed that Christians should make concessions, that all might unite on the platform of belief in Christ." —Great Controversy, Vol. IV, P. 43.

In view of the above undeniable facts, fully acknowledged by all reliable historians, we claim without the least hesitation that this foreseen FALLING AWAY of the early church, her intimate union with the ancient religion of Rome, and in particular the foreseen consequences of that unholy union, caused inspiration to symbolize the woman in verse 2 AS PREG-To show how thorough the fusion was between the two religious systems, the author of the above work says: "Although the worshipers of idols professed to be converted and united with the Church, they still clung to their idolatry, only changing the objects of their worship to images of Jesus and even of Mary and the Saints."

Until then the dragon had carried on a relentless war against the woman, but now he has changed his tactics, and tries to accomplish by strategy what he (Satan) in the past failed to accomplish by open hostility, viz.: the annihilation of the Church of Christ.

Soon after the so-called conversion of Con-

stantine, which took place A. D., 323, the whole aspect was changed. Those lately despised and cruelly persecuted Christians were then not only tolerated, not only put on equality with pagans, but they were actually elevated above them, for they were honored and put in responsible and lucrative positions of the empire. We might say of that time, that a premium was put on Christianity. The natural consequence of this stratagem of Satan was that the Church became flooded with multitudes of half converted pagans.

The clergy also, who at first winked at this sad state of affairs, soon became corrupted and puffed up, and began to long for honor and distinction. In fact, above all, a corrupt clergy was the immediate consequence of that unholy union. In the struggle for power, however, the Bishops of Rome gained the supremacy over all others at an early day, probably owing to their proximity to the imperial throne, as residents of the national capital, but at the same time in fulfillment of prophecy relating to the papacy.

As time passed, those Bishops were busy arrogating power upon power, and it was not long until even the kings and great men of the earth anxiously courted the favor of the Roman Bishops.

Idolatrous practices, superstitions and human

theories were instituted instead of the principles of Christianity. In fact, PAGANISM WAS GRAD-UALLY SWALLOWING UP CHRISTIANITY.

The conversion of Constantine had, so to speak, taken the reign out of Satan's hand. Until then the rulers of Rome had been his obedient servants. Through them he had been enabled to persecute the Church to his heart's content and rule the rest of the world to his own notion. But since that event he had lost his prestige and become powerless. He was now compelled, not only to change his attitude towards the Church, but actually found himself under the BITTER NECESSITY OF HELP-ING HIS RIVAL TO ATTAIN THAT HIGH AND EX-ALTED POSITION WHICH HE (SATAN) HAD SO ARD-ENTLY COVETED FOR HIMSELF. Satan well knew that his only chance to rule the world from thenceforth, or, rather, HIS ONLY HOPE OF DE-CEIVING THE CHURCH, would be THROUGH HIS GREAT RIVAL, "the man of sin." For he is too well versed in Scripture not to understand such prophecy as is found in 2d Thess.: II.

Is it, therefore, at all surprising that Satan should so intensely hate that anticipated rival that even before the latter entered upon his career he actually desired to devour him with his satanic hatred and envy?

How grand and striking is that symbolic illus-

stration! Mere language would not have been adequate to so fully describe that satanic envy as is illustrated in that symbolic representation.

Verse 5. And she brought forth a man child who was to rule all nations with a rod of iron; and her child was caught up to God and to his throne.

We fail to see why this passage should be so construed, or rather misconstrued, as to denote the birth and ascension of our Lord, yet such is the view accepted by the masses and taught by many expositors. To us it is very plain that they have all overlooked that little seemingly unimportant second verse—have never found that hidden key—and are therefore like a mariner without chart and compass. They have neither the means to identify the woman, nor yet means to base their reckoning on. Hence, in their wild speculations, they make the old Jewish church—the woman—our Lord—the man child, and King Herod the great red dragon.

But by thus misconstruing that passage, they come sadly in conflict with the very first passage of the book, which they are claiming to expound.

We beg you to remember that the book was written in the year A. D., 96, or nearly a century this side of the birth of Christ.

Now, if the passage under consideration is

expounded as symbollically illustrating that event, does not such an exposition come in conflict with the emphatic statement of the first verse of the book? God gave the revelation to our Saviour to show unto his servants things which must shortly come to pass. Doubtless that positive declaration furnishes ample proof that all theories which expound any part of the book was referring to events prior to A. D., 96, are incorrect, and hence worthless. The book was written for the benefit of the church. Important future events were revealed, and her future enemies were so vividly portrayed that they would be recognized even before they assumed their parts as persecutors.

But if the above view concerning the object of the book is correct, we ask: How could the church be benefited by allusion to events of the past?

Why should our Saviour communicate to John that God gave unto him this revelation to show unto his servants things which must shortly come to pass, and then among those future events bring in a piece of his own history, which at that late date had long since become a matter of record? It certainly seems that such a proceeding would be calculated to mislead the Lord's people who were to be instructed, encouraged or warned by those reve-

lations. For if they believed that the events foreshadowed were future, as proclaimed in verse one, then they would undoubtedly apply every one of them to the future. But in that case they would never understand this most important of all the chapters; provided, it is true, that this passage actually refers to events which occurred prior to A. D., 96.

Let us examine this generally accepted theory a little further before we attempt to explain the passage, in order to show a few more of its glaring inconsistencies, and more than awkward positions.

The two statements made regarding this man child, namely: that he was to rule all nations with a rod of iron, and that he was caught up to God and to his throne, can under other circumstances certainly be properly applied to our Saviour; but those statements occur in the middle of a sentence, and to ignore the first clause in explaining the rest would be wresting Scripture. The moment, however, we connect the first clause of the passage, namely, the words: "And she brought forth a man child," those statements can positively not be so applied, for the simple reason that it would make Christ a child of the church.

But there is still another insurmountable obstacle to the correctness of the view, that the

passage under consideration applies to the birth and ascension of our Lord. It is this: The woman, being a symbol, can only be pregnant with, and bring forth a symbolic child.

Now, if indeed, as those expositors claim, our Saviour was that man child, then we have a wonder of wonders, namely: the bringing forth of a literal child by a symbolic woman.

But those who expound the passage that way are not aware of this absurdity involved in their position, and with great earnestness claim the old Jewish church as the symbolic woman who brought forth that man child, seemingly forgetting altogether that our Lord was brought forth by a literal and not a symbolic woman. But should they claim that Mary, the mother of Jesus, represents the Jewish church, then we have the whole order of symbolical prophecy reversed, namely: A literal woman symbolizing a symbolic woman. In other words, a literal woman denoting a church. The reader will perceive that all such positions collapse as soon as inspected, and it is really astonishing that such an inconsistent theory should ever have been so generally accepted as a SPECIAL REVELATION FROM OUR LORD AND SAVIOUR. clashes not only with Scripture, but with history and common sense as well. Look, for instance, at the great red dragon who stood before the woman awaiting the birth of the child that he might devour it. According to the above theory, King Herod is the dragon. Where is the proof that he stood before either the Jewish church or before Mary AWAITING OR EXPECTING the birth of the man child?

Herod had no knowledge whatever of the birth of the Saviour until informed of that event. Hence, here again that theory clashes with prophecy and history likewice. Again, it is claimed by them that the great red dragon is a symbol which stands for Pagan Rome, and in this they are correct. But it represents Satan also, and should be so expounded in this passage. They, however, in applying it to Herod's attempt to destroy the babe of Bethlehem, (see Matt. II:16), virtually ignore their own position, and make the dragon A SYMBOL OF A MAN. Even their explanation that Herod represented Rome will not destroy the force of the above argument. It is little use to follow this labyrinth further, as no matter which way we turn we meet with inconsistencies. However, since the above view is so generally accepted, we must very critically examine all the connections.

As we remarked above, the two statements brought to view in our text, namely: that the man child was to rule all nations with a rod of

iron, and that he was caught up to God and to his throne, are, if considered apart from the first clause of the passage, certainly applicable to our Lord. We find, indeed, two passages of very similar phraseology, as used in the first statement, and both of them we readily admit REFER TO OUR LORD.

The first one we find in Psalm II:8-9; the other in Rev. II:26-27. By closely examining both it will be admitted that the rule with a rod of iron refers to the time when the God of heaven shall set up his kingdom, (which shall destroy all other kingdoms), namely: during the period commonly called the millenium.

The second statement on which that theory is based, namely: "And her child was caught up to God and to his throne," we hold denotes quite a different affair from the ascension of the Son of God, and we sincerely believe that with the help of God we shall be able to make

it plain to His people.

We have now, in part, at least, examined the old accepted view, and have found it sadly in conflict with the Scriptures, with history, with common sense; YEA, EVEN WITH ITSELF. Let us now proceed to expound that passage harmoniously in every respect, and clearly show that NOT CHRIST, BUT ANTI-CHRIST is that MAN CHILD.

God ordained at creation that everything in

which was life should reproduce its own kind. We behold all nature obeying the divine injunction, but where by craftiness of man or otherwise a union between two distinct species has been effected, the "cross" invariably will be unlike either of the two species, but will show points of similarity to both.

Christ is the great promulgator of TRUE religion and the worship of the only true and living God. Satan, on the contrary, is the origin of ALL FALSE religion and the promulgator of IDOLATRY.

Suppose, now, that a union was formed between the above religious systems, or, rather, a compromise effected between them. Is it not more than likely that such a compromise had been effected only by concessions having been made by both religious systems? Would not CHRISTIANIZED PAGANISM be the result? Certainly it would; and, friendly reader, sure enough, as the legitimate consequence of such an unlawful blending of those antagonistic principles that mongrel religion known as Catholicism was the legitimate result which finally brought forth that monster, "Papacy."

But exclaims the objector: "You certainly don't mean to say that the TRUE CHURCH brought forth that monster called the papacy?" "I shall never believe it," says he; "I know

that the Roman Church, that OLD MOTHER OF HARLOTS, brought forth 'that man of sin' we read of, but I deny that he sprung from the true church." We answer: Your simple denial furnishes no proof to the contrary, and desire to say plainly that without the least hesitation we assume the position that the TRUE CHURCH ERRED AND THUS BROUGHT FORTH THAT MONGREL MONSTER THE PAPACY. We declare our position impregnable because IT IS BACKED BY BOTH PROPHECY AND HISTORY, and the former FORESHADOWS, while the latter PROVES, that it is correct. However, concerning that old "mother of harlots," we desire just to drop a hint which might cause some to reflect. is this: There was a time in the life of EVERY harlot, the old "MOTHER" included, when she Was A PURE AND UNDEFILED VIRGIN. For direct proof, however, that the TRUE CHURCH is actually charged with the crime of fornication, we refer the reader to Rev. II:15-20. The language there used is also figurative, yet enough may be understood without comment to accept the above as strictly in harmony with the Scriptures.

"But," continues the objector, "this man child was to rule all nations with a rod of iron, and since you have already admitted that similar passages do refer to our Lord, it follows that that symbol can only represent our Lord."

We reply: It is certainly a fact that the passages in Psalm II:8-9, and Rev. II:26-27, refer to our Lord, and indeed your objection would be proper, and your argument correct if they could be properly connected with the passage under consideration. But since they belong to very different lines of prophecy it is not admissible to thus connect them.

The former positively states that the Son of God shall break and dash to pieces the NATIONS. And in Rev. II that the overcomer shall rule them with a rod of iron, even as the Son had received of his Father. That this "rule" and "dashing to pieces" refers to the time when the kingdoms of this earth become the kingdoms of our Lord will be admitted. Now we will examine the passage under consideration:

1st. It only claims that the man child was to RULE. It does not positively state that he SHALL.

2d. It does not claim power for the man child to Break the Nations and dash them to pieces.

3d. It does not specify the time when that personage should begin his rule, nor how long he should rule.

4th. It leaves us in the dark concerning the GRANTOR OF THAT AUTHORITY TO RULE.

There is one thing very certain, which is, that we should have never been able to understand that passage had it not been reflected by the glorious light emanating from other prophecies referring to the same personage and the same rule. For instance, in the book of Daniel, VII:24-25, this same personage is brought to view in a literal prophecy as a king. Surely a man child of whom it is said that he was to rule all nations with a rod of iron must necessarily foreshadow a king or a personage clothed with kingly power, for the reason that only such beings rule the nations.

But we not only learn from that passage that the man child symbolizes a king, but also that the predicted king will be entirely different from all his predecessors; that his appearance must be looked for after the division of the fourth universal empire into ten kingdoms; that he shall not only be a blasphemous king, but also an enemy of the saints of God, and of His time and law.—(Luther's translation), and that they shall be given into his hands for a certain period of time.

There are other prophecies which also foreshadow the coming of this very peculiar, blasphemous king, but since it is generally admitted by all Protestant commentators that they foreshadow the Roman papacy, we deem it unnecessary to waste space on that point.

However, the great difference between us is, that they claim that the man child is a symbol of Christ, whereas we claim that it is a symbol of ANTI-Christ, or THE PAPACY. Certainly somebody must be wrong.

Inspiration says that this man child was caught up to God and to his throne, and the objector triumphantly exclaims: There! Who can that be but our Lord? Or do you indeed affirm that that monster, "POPERY," was caught up?"

We reply: If that expression was literal language, the case would be quite different. But let it be remembered that it occurs in the midst of symbols. We have to deal with symbolic sun, moon, stars, heaven, woman and dragon. Why should it be thought inadmissible if we claim that the expression, "caught up to God and his throne," is also symbolic language? And, indeed, we are firmly convinced THAT SUCH IS THE CASE, for since it is admitted by ALL that the man child is a symbol, no matter of what, whether of Christ or anti-Christ, it absolutely follows that a symbol CAN-NOT be caught up to the REAL, but only to THE SYBOLIC, THRONE of God. That being the case, the passage would foreshadow the elevation of

that king, symbolized by a man child, to a high and exalted position—one which virtually belongs to God alone.

The expression "CAUGHT UP" intimates that some other power was really the cause of such elevation of the man child to that exalted position. Now, reader, it is an historical fact that such an elevation of the papacy did actually take place. We call attention to a decree of Justinian, Emperor of the East, given in A. D. 533, wherein the Bishop of Rome was declared THE HEAD OF ALL THE CHURCHES AND THE CORRECTOR OF ALL HERETICS.

RIGHT THERE, beyond any reasonable doubt, was the LITERAL FULFILLMENT of that symbolic prophecy. For it will be admitted that as the corrector of all heretics he was virtually put in God's place. Nor will it be denied that he was, symbolically speaking, put on God's throne when he was decreed to be the head of all the churches.

The Apostle Paul, prophesying of the coming of this enemy of God, calls him "THAT SON OF PERDITION," and says: "Who opposeth and exalteth himself above all that is called God, and that is worshiped, so that he, as God, sitteth in the temple (or throne) of God, showing himself that he is God."

In view of the above, it must be admitted

that the symbol very strikingly illustrates the elevation and exalted position occupied by that God-dishonoring monster called "the papacy."

If the objection should be made that the self exaltation of which Paul prophesies could not be properly construed as being "CAUGHT UP," we beg leave to remark that the self exaltation alluded to by Paul foreshadows the attempt of "the man of sin" to supercede God in attempting to change Histime and Law—Dan. VII:25 (Luther's translation) not at all to his elevation to the place (or throne) of God.

Verse 6. And the woman fled into the wilderness, where she had a place prepared of God, that they should feed her there a thousand, two hundred and three score days.

"The woman," the VERY SAME one who brought forth the man child. That same TRUE church which had, after the so-called conversion of Constantine, become contaminated with heathenism, the natural result of which had been the full establishment of the papacy, but who had long since seen and thoroughly repented of her fatal error in allowing herself to be gulled into lowering the standard of her faith in order to gain numbers and popularity. That faithful few who had so earnestly and perseveringly contended against overwhelming numbers for the faith once delivered to the

saints, was at last compelled to give up that hopeless struggle and flee from relentless persecution. For they were now arraigned and tried as heretics, and were despoiled of their property, imprisoned, and in many cases sealed their faith with their blood. However, pagans were not their persecutors now, as they were in former days. No! their persecutors now were their former brethren, who claimed to be "the holy Church of Christ."

It has been above stated that the decree of Justinian declaring the Pope of Rome "the corrector of all heretics" was issued as early as A. D. 533. Yet it should be understood that at the time mentioned the pope was not able to make full use of the power thus conveyed owing to the powerful resistance of the Arian tribes who had possession of the country. Therefore the said document remained virtually a dead letter until that troublesome opposition could be removed. This event took place when, in A. D., 538, the Goths were driven out of Italy. Now the pope was fully in the condition to exercise that power delegated in the decree, and surely, judging from history, he was not slow in using it.

Persecutions of all dissenters from the papal doctrine now became indeed fearful, and it is no wonder that many sought refuge in flight.

All Protestant writers admit the fact that for centuries many God-fearing Christians found refuge in the secluded spots of the earth. Yet the expression "wilderness" is symbolic as well as the woman that fled to it. It cannot mean that the true church sojourned for a period of TWELVE HUNDRED AND SIXTY years in an uninhabited and uncultivated desert. We would remind the reader of the fact that a symbolic woman can only flee to a symbolic wilderness.

Mr. Webster defines "wilderness as a desert, a region uncultivated and uninhabited—no home for anyone. Would not a symbolic wilderness indicate A PLACE WITHOUT A HOME for the SYMBOLIC WOMAN? If this be admitted then the literal meaning of that symbolic representation would be that the true church would be compelled to exist under very undesirable circumstances; in fact, that existing circumstances would be such that it would be impossible for the TRUE church to find a SUITABLE home. In other words, that the existing church organizations prior to the expiration of the 1260 years afforded REALLY NO HOME for the true followers of Jesus.

This seems indeed very hard when we remember that the whole period of the Reformation is included in those 1260 years. But when we reflect upon the prophecy of Dan. VII:25 we

need not be surprised at all. During that period the time and the law of the Most High was actually in the hands of "that son of perdition." What else could be expected? Had he not laid his sacrilegious hands on both? Had he not expunged the second commandment and changed the fourth by substituting another for the Lord's Blessed Day? Thus not only opening the door to idolatry through the erasure of the second precept, but actually compelling all under his power to commit idolatry by obeying his mandate in relation to the fourth precept instead of God's.

Therefore, it is little wonder that no organization existed during that period, (all having accepted more or less error), which was recognized by inspiration as a SUITABLE home for the true church.

We rather think it would have been a great wonder if Satan, during the period in which the time as well as the law of the Most High was in his hand, should have neglected to take advantage of the opportunity to remodel it in such a way as to defeat the object of the original Lawgiver. But inspiration says that God prepared a place in the wilderness for the woman, that they should feed her, etc. From this expression we learn that although no suit-

able organization should be in existence, yet circumstances should be such as to enable the true followers of Jesus to pass through that gloomy period above alluded to, safely. But who is meant by the pronoun "they" that are appointed to do the feeding during all that period? The answer is: His two witnesses, THE OLD AND NEW TESTAMENTS. While attached to the Church of Rome, God's children were perishing from a spiritual famine, for the Scriptures were withheld from them, and instead thereof they were offered the husks of superstition and priestcraft. But now they were fed with the pure word of God, for the Lord supplied their necessities.

We firmly believe that the flight of the woman, or the total separation of the church from papal influence, was absolutely necessary for the preservation of her spiritual life, and was not at all brought about by God for the purpose, as many claim, of shielding those Christians from papal persecutors. For if that had been his design, then the fifty million martyrs that fell under papal persecution would not be there. Think of it! In that case the whole move for the safety of the church must be considered a total failure.

Verse 7. And there was war in heaven; Michael and

his angels fought against the dragon; and the dragon fought, and his angels.

If the elucidation of the first six verses is correct, then there seems to be but little or no trouble in properly locating the event here fore-shadowed.

The whole vision of this chapter consists exclusively of views representing the condition of the Chsistian Church at different important periods.

The first wonder represents the early church in all her beauty and purity of the first centuries, but in the second verse the woman is presented as having lost her virgin purity and as laboring in childbirth. And since we have seen that that symbolic representation foreshadowed the establishment of the papacy, we must locate that view just prior to that event, or about A. D., 500.

The second wonder, as we have seen, refers to the same period, but brings up another feature, namely: the pagan persecutions, by the dragon's drawing down the third part of the stars. Then, by his standing before the woman, the changed condition of the church subsequent to the conversion of Constantine, and prior to the establishment of the papacy, is represented.

In the next view we beheld the papacy fully established—the man child (or son of perdition) sitting in the temple of God. This view must therefore be located this side of A. D., 538, and is applicable to the church during the whole period of the so-called dark ages.

In the passage now before us still another view is described, which forcibly illustrates a great religious struggle.

This "war in heaven" is no doubt of great importance to the church, or it would not have been revealed. Yet the church is Not engaged in the conflict at all.

We learn that Michael and the dragon are the contending parties. And we have learned that the dragon represents Satan himself, and also Pagan Rome, or paganism in general. But who is Michael? What is represented by that term? Michael is only another name for Christ, (see Dan. XII:1), and may here represent Christianity.

Christ and Satan, then, are the two great contending generals. Angels, either good or bad, represent ministers.

Therefore, by this passage a religious conflict between the champions of Christianity and paganism is foreshadowed.

It is not necessarily to be a war where pow-

der and lead are used as arguments, but it seems necessary, in order to warrant the expression, "war," that the struggle should be sharp and severe. And since Michael and his angels are said to have fought against the dragon, it follows that the first attack must necessarily be made by them. Nay, it intimates more than that; it intimates that the first assault is only directed against the dragon, and not at all against his angels. And further, that the latter engage in the conflict merely in defense of the dragon.

Now, if we can find in history a record of such a struggle, we shall be fully enabled to properly locate the event foreshadowed in this vision.

But before we proceed any further, and in anticipation of the possible objection that the dragon cannot symbolize in the same prophetic line Pagan Rome and paganism in general, we answer: Rome, at the time our prophetic line opened, was the fourth universal empire on earth, and the dragon, as a symbol, represented the religion of that empire. Hence such objection would fall to the ground.

The question now to be settled is: Does history give an account of such a religious conflict as has been delineated above? Answer: It does! The Reformation, which began under

Martin Luther in the early part of the sixteenth century, meets each and every specification of the vision.

- 1st. The conflict, as foreshadowed by the words "in heaven," raged in a locality where the woman and the dragon, or where Christianity and paganism were closely connected.
- 2d. The first attack, also, came in harmony with the specification of the vision from Michael, or, rather, his representative, M. Luther, and was directed against the dragon, or, in other words, against that satanic presumption inaugurated by the papacy, which brought on the action of M. Luther and others.
- 3d. In harmony with the specification, the angels of the dragon engaged in his defense as soon as the latter was attacked.

All who are acquainted with the history of the Reformation will admit that such was the case.

But for the sake of those who may not be familiar with that history, we will say: That the immediate cause of the Reformation was the selling of indulgences, or permits from the Pope of Rome, to commit all the sins one might desire. Men were sent by his authority all over the country publicly selling such permits. And more than this, it was even claimed by those prelates who sold them that the souls of the

dead in purgatory would at once be liberated from that place of torment, and wing their way to heaven if such indulgences were purchased for their benefit.

This piece of papal presumption, this genuine satanic delusion, M. Luther, a poor monk in the Church of Rome, attacked. His first act after protesting in vain against the sale of such papal permits to transgress the law of God, consisted in preparing a document containing ninety-five propositions against that God-dishonoring papal presumption.

This document he nailed, just before a great festival, to the door of the church at Wittenberg, a city of the former kingdom of Saxony, and declared himself ready to defend those propositions. Thus the ball was set rolling. "The war in heaven" began.

But, says the objector: This will never do, for the papacy is nowhere symbolized by a dragon. To this we reply: True, but please remember that the papacy is a combination of two antagonistic principles, viz: Christianity and Paganism. Now, it is fully admitted that if the papacy is attacked as a whole, that is, both principles combined, then the symbol of a dragon cannot, and would not, have been used by inspiration; but without any doubt a beast, as described in chapter XIII:1-2. However, if

only the dragonic part of that mongrel combination called "the papacy" is to be attacked, then it seems difficult to see how that fact could be intelligently illustrated by inspiration by any other symbol than that of a dragon. The fact that the reformers only attacked the errors, presumptions and idolatry of the papacy, and not at all the remnant of Christianity contained in that institution, every intelligent reader will admit.

Verse 8. And prevailed not; neither was their place found any more in heaven.

The defeat of the dragon and his angels implies the success of the Reformation, "and prevailed not." How strikingly does that laconic expression foreshadow that fruitless attempt of papacy to defend herself successfully against the charges made by the great reformer, and her utter failure with all her pomp and power to overawe or even silence that solitary monk. "Neither was their place found any more in heaven."

This declaration, it will be admitted, plainly intimates (and it may surprise some) that prior to that war their place had been in heaven. Or, in other words, that although the Roman church had been led into many errors and idolatrous practices by the papacy, yet until then she had

been recognized and represented as "the woman in the wilderness." And this tallies exactly with comments on verse 1, namely: that the expression "heaven" in this line of prophecy is used to denote the locality where the church is found. In verses 3 and 4 we learned that the dragon and the woman were in close proximity in heaven.

But in this passage we are informed that from henceforth their place will not be found

any more in close proximity.

In plain language, the passage teaches that from thenceforth that image worship and other heathenish practices would no longer be tolerated in the church. It teaches also that the true character of the Roman Church would in that conflict be fully recognized, and that from thenceforth that organization should NOT be recognized as the representative of "the woman in the wilderness." And if we look back and peruse the pages of history, we are astonished to find how strikingly all this has been fulfilled.

That same domineering organization, which had slain its millions of innocent victims for what it pleased to call heresy, had now in this conflict been charged with heresy and found guilty, branded by the reformers as the ANTI-CHRIST, and cast out forever.

Verse 9. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the

whole world; he was cast into the earth, and his angels were cast out with him.

From the above we learn three things, namely:

1st. That the great dragon is really Satan himself.

2d. That it is him "who deceiveth the whole world."

3d. That he and his angels were cast into the earth.

But if the dragon denotes Satan himself, then Michael must denote Christ himself also. Therefore the fact is revealed in the above that although that religious contest was carried on here on earth between the respective representatives of the two antagonistic religious principles, yet the two great generals, Christ and Satan, were the real contestants.

The statement that Satan "deceiveth the whole world" seems to be made to teach us that no part of this globe will be exempt from his deceptions. So far, he had only been operating on the territory of the so-called "Old World." But the statement that he was cast into the earth indicates a transfer of his activity to another locality symbolized by the term "earth." And since we have seen that the term "heaven" in this line of prophecy denotes a locality where the church did exist, would it

be unreasonable to claim that in the same line the term "earth" had been made use of to denote a locality where the church did not exist? This view seems very reasonable, and we believe that as we proceed the honest seeker after truth will be fully convinced that it was thus used. But, since this passage refers not to Pagan Rome exclusively, but more prominently to Satan himself, his angels also, must denote more especially his real angels (evil spirits) and not merely the Roman representatives who took part in that conflict.

Verse 10. And I heard a loud voice saying in heaven: Now is come salvation and strength, and the Kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accuseth them before our God day and night.

To anyone who is acquainted with the history of the Reformation, the language of this passage will readily be recognized as foreshadowing the great rejoicing of the multitudes who, after the establishment of peace and religious freedom, were everywhere loudly praising Almighty God for the great victory, and glorying in the thought that they were no longer to be brought before cruel papal inquisitors. No longer to be accused as evil doers when they had faithfully tried to serve the Lord in spirit and in truth. Mark, this rejoicing was heard

in "heaven;" that is, in the locality where the church existed. And since the prophecies relating to the end were at that early date not correctly understood, it is no wonder that the people of God actually thought that the glorious Kingdom of God had then come. So great was the change from papal tyranny to that glorious religious liberty they were then permitted to enjoy for a season!.

Verse 11. And they overcame him by the blood of the lamb, and by the word of their testimony; and they loved not their lives unto the death.

This passage is just as plain as the former. It indicates how, or by what means "they" (Michael and his angels, those reformers and godly men who were the standard bearers of the great unseen general in the Reformation) succeeded in vanquishing that great dragon hidden behind popery.

There are two means assigned through which they obtained the victory:

1st. The blood of the lamb.

2d. The word of their testimony.

The first certainly points towards the Lord's supper, and the second as unmistakably towards the Scriptures. And truly, these were the great weapons which decided that contest. For let it be remembered that in the Church of Rome the wine at the Lord's supper had long

since been withheld from the laity, and that the Bible had for centuries been a forbidden book. Restoration of both were among the glorious results of the Reformation. However, the expression that "they overcame him by the word of their testimony," indicates that really the great victory was won by the plain "thus saith the Lord" of the Scriptures being brought to bear against the pernicious practices introduced by the Roman clergy.

The last clause of the passage, "and they loved not their lives unto the death," truly set forth that ardent determination of those godly men, who would rather die than recant. When Luther, before the Diet of Worms, was requested to retract, he said: "Unless I shall be convinced by proofs from Scripture or by evident reason, (for I believe neither in popes nor in councils, since they have frequently erred and contradicted themselves), I cannot choose but adhere to the word of God." He then exclaims: "Here I take my stand; I cannot do otherwise, God be my helper, amen."

And again, when he was pressed to make a compromise with Rome, and the danger of his resistance was represented to him, he said: "It is impossible to preach the Gospel of Christ without offense. Why, then, should the fear of danger separate me from the Lord and that

divine word which alone is truth? No; I would rather give up my body, my blood and my life."

Verse 12. Therefore rejoice, ye heavens, and ye that dwell in them. Woe unto the inhabiters of the earth, and the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

"Therefore rejoice, ye heavens, and ye that dwell in them." If heaven denotes a locality (or country) where certain events foreshadowed are to transpire, then a plurality of heavens would denote a plurality of countries or kingdoms, and "ve that dwell in them" would surely be applicable to the inhabitants of such countries or kingdoms. We have seen from verse 10 that great rejoicing was foreshadowed on account of the success of the Reformation, and in the passage now under view this rejoicing is located in those countries that had in the late struggle happily escaped forever from the thralldom of Rome. And the fact should also be remembered that at the time our chapter opens, and the church is represented in her virgin purity, there existed but one heaven—the Roman heaven—that empire ruling the world. But at that period of the Reformation it had fallen to pieces, and its former territory was then ruled by several independent kings belonging to divers nationalities. And since more than one kingdom was affected by the Reformation, it became necessary, in order to correctly localize that rejoicing, for inspiration to use a term denoting a plurality of kingdoms—"ye heavens."

But there is a woe pronounced on the inhabiters of "the earth" and "the sea," because the devil is coming to them. What secret is revealed in this clause?

It undoubtedly foreshadows religious persecutions in some parts of the globe which are not included in those localities termed "heavens." And unless those parts can be properly located, the remainder of this most important chapter can never be correctly understood. But, thank God, He has furnished ample means. For, as the second verse contains the key to the correct elucidation of the first part of this chapter, so the proper application of the terms "earth" and "sea" will furnish the key to that of the remainder, or principal part of the chapter, as we shall show in its proper place.

Verse 13. And when the dragon saw that he was cast into the earth, he persecuted the woman which brought forth the man child.

With this passage begins the unfolding of entirely different events.

The "war in heaven," brought to view in

verses 7 to 12, inclusive, wherein the dragon stood on the defensive, was ended. The Reformation had conquered recognition in many parts of the European continent. Satan had brought forth his most able champions to plead "tradition" and "the fathers" against the "thus saith the Lord" of the victorious ambassadors of the Reformation; but all his efforts had been in vain. Those images of the "holy mother of God," of Saint Peter and Paul, and all the other saints which he had so cunningly placed in all the churches in former days as objects of worship had been rudely taken from their high places, broken to shivers and cast out. Yea, even his own son at Rome, (the papacy, or son of perdition), had been fully recognized by those reformers, even under his mask as vice-regent of Christ, and they had called him "the anti-Christ."

By the former verses we were brought down to the year A. D., 1555, when a treaty granting religious freedom was signed at Augsburg between Protestants and Roman Catholics.

But the passage now before us foreshadows events to occur this side of the Reformation, and sets forth the dragon as the aggressive party; and it is not another war that is here foreshadowed like the former, where both parties had a showing, but simply a persecution of

the true church instigated by Satan, that unseen foe. We have seen that, until "the war in heaven" occurred, the Roman Church, though sadly disfigured by the practice of image worship and the incorporation of many heathen superstitions still represented as an organization, "the woman," or church. But we have also learned that since that religious conflict she is no longer the representative of the sun-clothed woman, but that honor has been transferred to Protestantism as the legitimate result of the Reformation. And therefore the question arises: Does history give an account of such persecutions this side of the above date? It does! In France the Protestants suffered terrible persecutions, and Great Britain also, which stepped in the tracks of Rome, persecuted dissenters of the established faith.

In France terrible persecutions against the Protestants were reopened during the reign of King Louis XIV, who had revoked the Edict of Nantes, a famous decree (so-called) published at that city by King Henry IV, A. D., 1598, which secured to the Protestant portion of his subjects freedom of religion. The historian says: "During the reign of Louis XIV, however, the Edict of Nantes was revoked, and the Huguenots (Protestants) were again sub-

jected to the most cruel persecutions with the sanction and consent of that renegade Protestant mistress of the king, Madame de Maintenon. Now the churches of the reformers were destroyed and their property confiscated on all sides, while bands of bloodthirsty soldiers, led by fanatical monks, scoured the country in every direction, carrying the direct destruction into every family who refused to renounce the so-called new religion. In this terrible onslaught some were exiled, some escaped to Switzerland, England and Holland, while some fled to the Cevennes, where they were butchered like sheep."—People's Cyclopedia, Vol. I, pp. 926-927, Art.: Huguenots.

In relation to the cruel persecutions of the people of God in Great Britain, we quote from Great Controversy, Vol. IV, p. 174, which says: "The Church of England, following in the steps of Rome, persecuted dissenters from the established church. In the seventeenth century thousands of godly pastors were expelled from their positions. The people were forbidden, on pain of heavy fines, imprisonment and banishment, to attend any religious meetings except such as were sanctioned by the church.

Those faithful souls who could not refrain from gathering to worship God were compelled to meet in dark alleys, in obscure garrets, and, at some seasons, in the woods at midnight. In the sheltering depths of the forest, a temple of God's own building, those scattered and persecuted children of the Lord assembled to pour out their souls in prayer and praise. But despite of all their precautions many suffered for their faith. The jails were crowded, families were broken up, and many were banished to foreign lands. Yet God was with his people, and persecution could not prevail to silence their testimony. Many were driven across the ocean to America, and here laid the foundations of civil and religious liberty, which has been the bulwark and glory of our country."

In view of the above historical facts, we hold that the passage now being considered correctly foreshadowed the persecutions suffered by the Protestant Church of the Old World this side of A. D., 1555.

Verse 14. And the woman were given two wings of a great eagle, that she might fly into the wilderness, in to her place where she is nourished for a time, and times and half a time, from the face of the serpent.

"Two wings of a great eagle." They were given the woman to enable her to escape from persecution, and flee to a place of safety prepared for her reception.

We have seen that those persecutions of the

Church of England drove many of God's people across the ocean to America, and that those refugees laid the very foundation of that civil and religious liberty we now enjoy.

How, or by what means, were they enabled to cross the great Atlantic? By sailing vessels. But inspiration says, "two wings of a great eagle" were the means of flight given to the woman. Would it seem unreasonable if it should be claimed that those ships, with their precious burdens and their great wings of canvas, driven by the winds of heaven, had been symbolized by a woman with eagle's wings fleeing from her persecutors? Yea, if it should be claimed that nothing else could more beautifully and appropriately represent the flight and transplanting of the church from the Old World to the New, from one great prophetic territory to the other, than the symbol employed by inspiration? Reader, let us for a moment contemplate this most sublime of all symbols in the book. Let us imagine a beautiful though friendless and persecuted woman, endowed with two great wings. She stands upon the shore of the sea! She turns her sad face once more towards the place which was her dear home! A sigh! It is home no more. She spreads her wings and ascends towards the clouds of heaven like a great eagle. Now behold her winging her way across that stormy, boundless ocean, guided surely by the strong but invisible hand of Jehovah! Ah! what an expressive and beautiful symbol. "That she might fly into the wilderness into her place, where she is nourished for a time, times and half a time from the face of the serpent."

In remarks on verse 6 we showed that the flight of the woman there brought to view could not have been for the purpose of shielding her from papal persecution. For, in that case, the move must be considered a failure, since millions suffered martyrdom during that doleful period.

In this passage, however, the flight of the woman (or church) as an organized body from actual persecution, but also, and principally as stated above, the transplantation of the church is the subject of this prophecy. And, by the way, had this information been withheld from the people of God, they should never have been able to correctly expound either this or some of the following chapters of this wonderful book.

We claim, without fear of successful contradiction, that the woman with the two wings of a great eagle foreshadowed that little band of Christians who crossed the ocean in the Mayflower, and landed after a long and stormy voy-

age, on the 11th day of December, (old style) 1620, at Plymouth Rock.

But in order to show how wonderfully accurate every item relating to the transplanting of the church to this continent has been recorded, in order, no doubt, to serve at the proper time as corroborating evidence of the correct interpretation of this very prophecy, we will quote a few paragraphs from United States history:

"A plan of colonizing was now projected on a grand scale. John Smith was appointed admiral of New England for life. The king, notwithstanding the opposition of the House of Commons, issued a proclamation enforcing the provisions of the charter, and everything gave promise to the early settlement of America. Such were the schemes of men to possess and people the Western Continent. Meanwhile, a Power higher than the will of man was working in the same direction. The time had come when, without the knowledge or consent of James I, without the knowledge or consent of the Council of Plymouth, a permanent settlement should be made on the bleak shores of New England."

The historian almost talks as if he believed that the landing of the Pilgrim Fathers occurred at a time and place determined beforehand by Almighty God. But whether or not he believed it, his record was thus framed providentially for our sakes, that we may correctly understand this prophecy.

But let us hear him further:

"The Puritans! Name of all names in the early history of the West! About the close of the sixteenth century a number of poor dissenters scattered through the north of England, especially in the counties of Nottingham, Lincoln and York, began to join themselves together for the purposes of free religious worship. Politically, they were patriotic subjects of the English king; religiously, they were rebels against the authority of the English church. Their rebellion, however, only extended to the declaration that every man has a right to discover and apply the truth as revealed in the Scriptures without the interposition of any power other than his own reason or conscience. Such a doctrine was very repugnant to the Church of England. Queen Elizabeth herself declared such teaching to be subversive of the principles on which her monarchy was founded. King James was not more tolerant, and from time to time violent persecutions broke out against the feeble and dispersed Christians of the north.

Despairing of rest in their own country, the Puritans finally determined to go into exile, and to seek in another land the freedom of worship which their own had denied them. They turned their faces toward Holland, made one unsuccessful attempt to get away, were brought back and thrown into prisons. Again they gathered together on a bleak heath in Lincolnshire, and in the spring of 1608 embarked from the mouth of the Humber. Their ship brought them in safety to Amsterdam, where, under the care of their heroic pastor, John Robinson, they passed one winter, and then removed to Leyden. Such was the beginning of their wanderings. They took the name of Pilgrims, and grew content to have no home or resting place. Privation and exile could be endured when sweetened with liberty.

But the love of native land is a universal passion. The Puritans in Holland did not forget—could not forget—that they were Englishmen. During their ten years of residence at Leyden they did not cease to long for a return to the country which had cast them out. Though ruled by a heartless monarch and a bigoted priesthood, England was their country still. The unfamiliar language of the Dutch grated harshly on their ears. They pined with unrest, conscious of their ability and willingness to do something which should convince even King James of their patriotism and worth.

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It was in this condition of mind that about the year 1617 the Puritans began to meditate a removal to the wilds of the New World. There, with honest purpose and prudent zeal, they would extend the dominions of the English king. They would forget the past and be at peace with their country. Accordingly, John Carver and Robert Cushman were dispatched to England to ask permission for the church at Leuden to settle in America. The agents of the London Company and the Council of Plymouth gave some encouragement to the request, but the king and his ministers, especially Lord Bacon, set their faces against any project which might seem to favor heretics. The most that King James would do was to make an informal promise to let the Pilgrims alone in America.

The Puritans were not discouraged. With or without permission, protected or not protected by the terms of a charter which might at best be violated, they would seek asylum and rest in the Western Wilderness." And they did.—Ridpath's History of the United States, pp. 88-90.

But there is still another specification concerning the removal of the church which also exactly harmonizes with our exposition. It is the fact that, according to this prophecy, the woman (or church) is to be nourished for a certain period from "the face of the serpent." Now, the face of the serpent simply represents the territory controlled by the power thus symbolized, which is Rome as the fourth great empire, controlling the territory of the whole Old World. It is evident, therefore, that if the church is to be nourished from (away from) the territory of ancient Rome, it must be transplanted to territory belonging to the New World. And since we have clearly shown that such a transplanting of a regularly organized church was effected in New England, it seems to us very proper to claim that these United States had been expressly prepared by Almighty God for the reception of his church in the end of this dispensation. For it is emphatically stated that "the two wings" were given to the woman that she might fly into her place (prepared for her). The time, times and half a time is the same period brought to view in verse 6. We meet that same period in divers places, and clothed in different language, but all allude to the same space of time, namely: 1260 literal years.

But it might be asked: Why did inspiration indulge in the repetition of this prophetic period? We answer, for two reasons:

1st. To identify the woman as the same brought to view in verse 6.

2d. To locate the transfer of the church, chronologically, as taking place during that period. It was absolutely necessary to our correct understanding of the prophecy at the proper time.

But it might be asked: Why was it at all necessary to remove that church to this continent or to say anything about it? There were

weighty reasons for both:

1st. The removal of the church became necessary because the whole Protestant church of Europe (that church which had since the Reformation represented "the woman") had become corrupted by uniting church and state. Hence had become fallen, like the old mother at Rome, and, like her, was not considered worthy any longer to represent that sunclothed woman.

2d. The record of that removal was indispensably necessary to guide us to the theatre of prophetic action in the end of this dispensation. The Catholic church had fallen on account of the allurements of royalty. The Protestant Church of the Old World had not profited by the experience of the former, but had fallen into the same pit. In order to test the church under more favorable circumstances, this abode in the New World, in our own glorious Republic, was prepared expressly for her reception,

and the great stumbling block—ROYALTY—removed.

Verse 15. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

We have learned from verse 9 that the serpent is a symbol of Satan himself, as well as of the Roman empire; that he is indeed the real enemy of Christ and his church, and is simply using the powers controlling that territory as "Water" is a symbol of people, his tools. nations and tongues .- (See Rev. XVII:15). The casting of water seems to indicate a forcible moving of people. And the words "as a flood" would indicate that the involuntary movement of those people, nations and tongues would be on a grand scale. The words "after the woman' reveal the fact that the great migration of nations was directed to the same locality to which the woman had fled.

The last clause, "that he might cause her to be carried away of the flood," reveals the fact that Satan was the secret cause of that great migration of nations and races, and that it was the very means through which he aimed to destroy the church; and doubtless he picked such material as would most likely accomplish his desire. It is indeed a historical fact that this country became the dumping ground of crimi-

nals of many European countries for a long period.

But what constitutes "the mouth of the serpent?"

If "the face" denotes the territory, "the mouth" certainly denotes that particular spot of the territory through which the water (or multitudes) could issue forth—the great seaports of that empire.

Verse 16. And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out.

In the last verse we were told that it was the *serpent* that cast water out of his mouth to carry away the woman. In this passage it is said that it was the *dragon*.

It will be remembered that in verse 9 we were taught that both of those names apply to Satan. But from verse 3 we learned that the dragon, or, rather, the ten horns of the dragon, also represent Rome in its future divided state. Now, in order to make it known to us who is the author of this partly involuntary emigration, we are taught that the *serpent* (Satan) is the moving cause of it. And in order to instruct us from what territory of this globe said emigration was to proceed, we are told that the flood was cast out of the mouth of the *dragon*.

Now, if the mouth of the dragon represents the great seaports of that empire, and we assume the position that it does without the least hesitation, then the logical conclusion follows that "the mouth of the earth" also, which swallows up that flood (emigration) must surely denote seaports of another territory outside of that empire.

But, says the objector: If the term "earth" denotes a territory, how, then, can it be said that she helped the woman? Can a territory act? Certainly not; and yet, under certain circumstances, it would be very proper to use that expression.

The help of the earth might be a passive one.

For instance, the resources of the country thus symbolized might be so inexhaustible and inviting, her inducements to gain riches so tempting, that men, for the sake of accumulating wealth, would pay no attention to matters of religion, and thus help the woman by simply *ignoring* her.

The symbolic expression, "and the earth opened her mouth and swallowed up the flood," very strikingly illustrates the rapid absorption of a great influx. The only remaining point yet to be explained in order to fully understand this prophecy is that of identification, and it is so plain that even the possibility of a mistake

seems to be excluded. For, in order to identify the country called by inspiration "the earth," in this prophetic line, we must find a territory situated *outside* of the limits of the ancient Roman empire; a territory which was neither organized as a state nor had a recognized owner at the time the prophecy applies; but, above all, a territory to which multitudes of the *oppressed* of the nations of Europe have emigrated as early as the seventeenth century; for to that time we were brought down by verse 15.

Every intelligent reader will admit, without any argument whatever, that this American continent, and more particularly the territory now constituting the *United States*, must of necessity be that country, as it, and it alone, received such emigration from the Old World at that time.

It is wonderful, if we only consider it, with how few words and simple illustrations inspiration foreshadowed such a tremendous event as the quiet absorption of uncounted hundreds of thousands, yea, millions of people, as this country has received from all parts of the known world for more than a century by that laconic expression, "and the earth opened her mouth and swallowed up the flood."

But, says the objector: The great emigra-

tion to this country has not at all been a forced, but a voluntary one.

We reply: By no means! From its very beginning until this day the emigration to this country has been, on the whole, a forced one. Religious persecution drove the church; war, famine, crime, oppression, pecuniary or family trouble and starvation the great multitude.

Now, reader, with this verse we are brought down to our own day and time, and the closing verse of the chapter will carry us onward into the unknown future.

There is one point, however, upon which we desire to offer a few remarks before we proceed, namely: on the clause pronouncing a woe upon the inhabiters of the sea. Who are they? Can they be properly located? This bare hint is all we now have or shall find hereafter. And yet it is enough to locate them. If our view expressed in remarks on verse 12 is correct, namely: that those terms "earth" and "sea" denote localities outside of the territory where the church existed, we shall have no trouble. For in that case it cannot denote people who may happen to be in ships on the ocean at the time when that woe shall be fulfilled, but rather a country surrounded by the sea-an ISLAND. And it must be one of sufficient importance to be thus noticed by inspiration. And we must of necessity find that territory in the New World, since, as we have repeatedly shown, that that of the Old World is all taken up by Rome. But since our American continent is taken up by the term earth, there only remains the last discovered continent, namely: Australia, with its multitudes of islands, to be thus symbolized. And how appropriate the term!

That country is also called "Oceanica," seemingly a hint that it is really the locality termed "sea."

In People's Cyclopedia, Vol. II, p. 1267, Art.: Oceanica, we find the following:

Oceania, or Oceanica, the name given for the fifth division of the globe, comprising all the islands which intervene between the southeast shores of Asia and the west shores of the American continent."

But there is yet one more point which goes far to prove that the above continent must be the locality thus symbolized. It is this: In verse 9 it is expressly said that Satan deceiveth the whole world. Now, if Satan does not deceive the inhabitants of Oceania, then only four out of the five grand divisions of the earth will be deceived, and that prophecy will not be fulfilled.

Verse 17. And the dragon was wroth with the woman.

and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus Christ.

Here, reader, we have a passage quite different from all the foregoing ones. As stated above, it launches us into the future and is not, like the former, clothed in highly figurative language; but, on the contrary, in sober, almost strictly literal language, except the symbolic terms denoting the contending parties, are retained simply in order to facilitate the understanding of the prophecy.

It seems, therefore, almost out of place to attempt an exposition, since the reader has long since learned what is represented by the dragon and the woman.

However, for fear that some of God's children might not clearly comprehend the meaning, we will, for the benefit of such, give our view on it.

The passage sets forth a coming conflict. For war here, as in verse 7, denotes a religious conflict. But whereas that war was waged by individual members of the church (the reformers) against the blasphemous presumptions of the religious leaders (the papacy) of that time, the conflict foreshadowed in this passage will be exactly reversed. That is, it will be waged by the religious leaders representing false

religion, or the dragon, and be directed against the INDIVIDUAL MEMBERS of the church, representing THE SEED OF THE WOMAN. But when may we look for this religious persecution? This question cannot be definitely answered, as we are living now already this side of all prophetic periods, namely: "in the day of the Lord's preparation," an undefined period, called by Daniel "the time of the end." It is very reasonable to conclude that that conflict cannot be a great way off. And when it does come. that is when religious persecutions shall be inaugurated, then we may surely know that the end of this dispensation will speedily follow. That then the LAST generation this side of the seven last plagues, is standing upon the stage of action. For, according to our text, that coming war will be waged against the REMNANT of the seed of the woman, and it will be admitted that a remnant of anything means the last portion of it.

But it may be asked: Who composes this remnant against whom the ire of the dragon will be aroused? What denominations or sects are to suffer from the wrath of the dragon? Are all those of the last generation who compose the multitude of the so-called Christian Church the subjects of this prophecy? And if so what parties represent the dragon? We

have reasons to believe, and inspiration plainly teaches, that the last generation of the so-called Christian world at large is *not* at all the subject of this prophecy; nor yet that of the New World, but *only* a certain portion of it.

The Old World has had its full measure of religious persecutions during that gloomy period of 1260 years, and we fail to find any intimation in the Scriptures of their renewal after the expiration of that allotted time.

As said above, only a certain portion of the so-called Christian Church of the New World will be the objects of that coming persecution, namely: those "who keep the commandments of God and have the testimony of Jesus Christ." "The commandments of God!" Why were the words "of God" written? Answer: In order to designate the Lawgiver. And that very specification became indispensably necessary, since that original code has been both mutilated and partly changed by "the man of sin" while it was in his hands during his allotted period. (See Dan. 7-25.) Beyond the shadow of a doubt the DECALOGUE as given on Sinai is here to be understood.

It might be claimed that the whole Christian world keeps the commandments of God. Such a claim, however, cannot for a moment be sustained, since there are many sects which em-

phatically claim that under the Gospel dispensation the law (meaning those very commandments of God) is of no use whatever, because the book teaches that we are saved by grace.

Another large class teaches that Christ nailed the old Jewish law (meaning the decalogue) to his cross.

Still another sets up the claim that they have nothing at all to do with the Old Testament. The New, they say, is their law book, and claim that they obey the commands of Christ and the Apostles. And finally, the bulk of so-called Christendom are understandingly and intentionally keeping the commandments, as Changed by the "Holy Father" at Rome, setting up the claim that the church had a right to make that change.

But according to the express language of our text only those of the commandment keepers "who have the testimony of Jesus Christ," will be in danger of suffering from the ire of the dragon. Either Jew or Gentile may with impunity keep those very commandments at that time.

This being so, the question: What is the testimony of Jesus Christ? seems certainly a pertinent one. And we are happy to tell you that an angel from heaven has answered that question for your and our benefit. Says he:

"The testimony of Jesus Christ is the spirit of prophecy." (Rev. XIX:10).

And further, in chapter I:9, John himself, testifying, says: "I was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." That is, he fully understood that he had been brought there for the sole purpose of recording all those wonderful things which he heard and saw. For in the second verse of chapter I he says that he bare record of the word of God and of the testimony of Jesus Christ, and of all things that he saw.

"Testimony," says Mr. Webster, "is the declaration of a witness."

Now, the first passage of the book reads thus: "The Revelation of Jesus Christ, which God gave to him to show unto his servants things which must shortly come to pass."

From this we see that the Revelation of Jesus Christ is simply his testimony, as a witness of God, the Father, from whom he had received the knowledge and understanding of events which were, according to the foreknowledge of Almighty God, to transpire in the future during this dispensation.

This testimony of our Lord Jesus, however, Kuwas not at all given for the benefit of the world z z at large, but only for that of the church.

Therefore it was clothed in such language, and coming events were illustrated in such a manner, that only such as are duly recognized as "his servants" expressly set apart for that purpose, should from time to time be enabled to correctly expound so much of that divine testimony, and such symbolical representations to the people of God, as was necessary for them to understand at such times. Therefore we conclude that the CORRECT understanding of the prophecies in relation to the end of this Gospel dispensation, constitutes "the spirit, or essence, of prophecy, or the testimony of Jesus Christ, and that those who shall possess it and be found trying to keep the ORIGINAL ten commandments as given at Sinai, will at that time be the parties to suffer for conscience sake in this AMERICAN REPUBLIC ONLY (as we will clearly show hereafter) from the coming religious persecutions.

But, says the objector: What about Australia, who, as you claim, represents the inhabiters of the sea, on whom, also, a woe is pronounced? We reply, that this "war" and that "woe" are two very different things. The former will only affect the Remnant Church of the United States; the latter the inhabiters of the "earth and the sea," or the population of the whole New World.

In conclusion, we ask: If the dragon makes war with the remnant of the seed of the woman, who keep the commandments of God, is it not a sign that they represent the true church of the last days? And if so, is it safe to ignore any one of them when their keeping is referred to so prominently in the revelation of our Lord himself as the distinguishing peculiarity of the last church recognized by heaven?

Reader, we beg you to reflect upon the matter. Amen!

CHAPTER XIII.

It is claimed by some who have written on the book of Revelation that the chapter now before us is simply a continuation of the same line of prophecy which begins with the twelfth chapter. We cannot at all accept such a theory, but on the contrary claim that with this chapter we enter upon a new prophetic line altogether.

The last chapter we found to contain a synoptical history of the church during this Gospel dispensation, but more particularly beginning with the early part of the fourth century, representing her condition at divers important periods by striking symbolic illustrations and explanations, clothed in highly figurative language, setting forth Satan as the prime mover and real enemy of Christ and his church.

But since these prophecies were expressly written for the benefit of the people of God and since it is a fact that Satan works INDI-RECTLY, it would seem indispensably necessary to more fully describe those parties or powers who, as his instruments or mediums, were to be brought in *direct* contact with the people of God.

Well, friendly reader, we feel happy to state that inspiration has amply met that necessity. Satan's tools are so minutely described that they can readily be identified. And, let it be remarked right here, that the burden of this chapter is a minute description of the two great enemies of the true church who are to make their appearance during this dispensation. Beginning (as chapter XII did) with the fourth century.

Verse 1. And I stood upon the sand of the sea, and I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

Again, as in former visions, we are told where they appeared. This beast was seen to rise up out of "the sea." We conclude, therefore, that that term was used to denote locality. It was thus (Dan. VII:2) and was thus explained in remarks on verse 12 of foregoing chapter. But it may also denote multitudes, nations, tongues and people, since the term "waters" are thus used. (See Rev. XVII:15).

"Beasts" in prophecy denote earthly governments, either monarchical or republican. The terms "king" or "kingdom" are used synonymously. "Horns" represent dominion or power. If they are represented as being "crowned" they denote kings.

John says: "I stood upon the sand of the

sea." Why were those words written?

Answer: To make known to the people of God the locality where that beast would make its appearance, or where the kingdom under consideration must be looked for.

The beast arose where he stood, and he stood upon Roman territory. The beast had seven heads and ten horns. So far it corresponds exactly with the symbol of Pagan Rome, brought to view in the twelfth chapter. But the ten horns of this beast were crowned, "and upon his heads the name of blasphemy." It is evident, therefore, that this symbol must represent that same empire, (Rome) but at a later period. For when first introduced under the symbol of a dragon those ten horns were not crowned, indicating that at that time they had no existence as kings or kingdoms.

The name of blasphemy upon those heads indicates that each and every one of the seven forms of government Rome was to have would be of a blasphemous character.

But it may be asked: Why are two different symbols made use of by inspiration to represent Rome? The answer is: Those symbols were not merely designed to denote that empire, but also, and more particularly, to denote its religion. But since it was foreseen that Rome in its long career would change its religion, it became necessary to indicate such a change by making use of two different symbols. Hence we may say that the "dragon" generally represents Pagan Rome, and the beast here introduced, Papal Rome. It should be remarked, however, that this beast often denotes the Papacy exclusively, as also the dragon is used to denote Satan only.

Verse 2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat and great authority.

In this verse John begins to describe the first one of the two great enemies, in order that he might be recognized when he should make his appearance upon the stage of action by those for whom this instruction was written. In Dan. VII, where a synopsis of the world's history is given, four great beasts are brought to view, namely: a lion, a bear, a leopard, and a beast which had seven heads and ten horns. Those four beasts denote four great, universal

empires. Three of them are even named by inspiration, namely: Babylon, Media, Persia and Greece. And that Rome succeeded the latter is a fact too well known to need argument. If we compare the description of the symbols denoting those four great universal empires which were to arise successively upon the earth with the description of the symbol delineated in this verse, we will find that it contains points of similarity to each one of the four. It really seems that this description was intended to draw our attention to that seventh chapter of Daniel in order to show us that this foe had also been designated by that prophet. That this view is correct will appear more clearly as we proceed.

It is said that "the dragon gave him his

power and his seat and great authority."

The dragon represents, as we have seen, both Pagan Rome and Satan himself. Therefore, we understand by the above that this coming enemy of God's people would receive his power, his seat (or place of residence) and his authority directly from Pagan Rome, but indirectly (since he is the prompter) from Satan.

And, reader, how wonderfully correct has this been fulfilled!

First occurred the so-called conversion of Constantine, A. D., 323. This was the great

turning point in the whole history of the church. He became a very active proselyte, and as he had the power in his hand he made great use of it. He forbade the offering of sacrifices, ordered the destruction of the heathen temples, and proclaimed the Christian religion the State religion.

The next thing that occurred to fulfill this prophecy was the removal of the seat of empire from Rome to Constantinople A. D., 330, thus leaving the ancient City of Rome in the hands of the embryo papacy, "the beast," with much authority and power. Yet we believe that the authority and power our prophecy brings to view was not conferred until a much later date, which will be shown in due But since we must look upon Satan as the hidden prompter in this grant of authority and power, it might seem inconsistent that he who had for centuries with all his might sought the annihilation of the Christian Church, should now cause that same church to be elevated to the State religion of the empire, and be instrumental, even, in the bestowal of great power and authority upon its main representative (the Bishop of Rome).

We beg leave, however, to remark that although Satan acted, beyond a doubt, as the hidden prompter in this grant, yet we claim that all of his actions in this matter are perfectly consistent and harmonious with those of the past. And further, that he at that time was as bitter an enemy to the true Christian Church as ever. It must be borne in mind that that form of State religion which succeeded that of ancient Rome was not the Christian, pure and undefiled, but rather a mongrel—the the result of a compromise—a blending of Christianity and Paganism.

At the so-called conversion of Constantine, as stated in chapter XII, Satan had been compelled to change his mode of warfare against the true church. He had then concluded to try strategy; to accomplish her ruin by corrupting her representative men through *pride* of success, and then gradually introducing error upon error.

Through the many favors and advantages bestowed upon Christians during the reign of Constantine, (who was doubtless a tool in his hands) multitudes of half converted heathens were crowding into the church, and Satan seemed at last in a fair way of success. Indeed, he had so well succeeded in his enterprise of corrupting the clergy that he must have felt supremely content when he had at last succeeded, through Justinian's decree, in placing

the Bishop of Rome (his special protege—"the man child") in that high and exalted position which virtually belongs to God—a position calculated to still more corrupt the clergy, and through it crush the last spark of life out of that remaining handfull of true believers who had thus far tenaciously held to the old faith. Therefore he had no cause whatever to show hostility either to the papacy or the religion promulgated by that institution, since the very foundation of his religion—IDOLATRY in the form of image worship—had been therein firmly incorporated.

Verse 3. And I saw one of his heads as it were wounded to death, and his deadly wound was healed; and all the world wondered after the beast.

In this verse still another point is brought to view by which the people of God are enabled to identify that power.

The fact that the seven heads, of which one was wounded, denote the seven successive forms of government through which Rome was to pass, is so generally admitted that proof on this point is not necessary. One after another of those heads had appeared upon the stage of action, and disappeared to give the allotted place to his successor: The kings to the consuls; the latter to the Triumvirs; then the De-

cemvirs; next the Dictators, and at the time when the book of Revelation was written, the Emperors, as the sixth form of government, ruled that empire. Therefore, only one more head was to appear, according to this prophecy.

It is a fact that the Exarch of Ravanna ruled Rome for a short period. However, this head, if it can be called one, is altogether ignored by inspiration as such. The Papal head must therefore of necessity constitute the seventh or last one.

We learn that, of the above seven heads, one received a wound, and it seemed that it was such that the head could not survive it. But, after all, the wound had not proved fatal, but was healed, and the head recovered.

Now, in order to correctly identify the enemy, we must ascertain to which one of the seven heads this prophecy applies. We answer without any hesitation: The last, or Papal head; because, as we have shown, this spotted or leopard beast represents Rome under the papal head. If any one of the former heads had been wounded it would have been one of the dragon's heads, because each one of them were pagan in religion. By consulting history we find that there was indeed a short period of time (since the Papal head assumed its place) during which that head (having received a

wound) seemed dead indeed. That deadly wound was inflicted A. D., 1798, just after the fires of the French revolution had been quenched, and the republic established. Pope Pius VI had entered into an alliance with the Powers against the republic, and was deposed and carried as a *prisoner* into France, where he died in captivity August 29, A. D., 1799.

In relation to the healing of that deadly wound, the historian says:

"The Papacy, that fatal and monstrous institution which had been the cause of such numberless calamities, disasters and persecutions at the death of Pius VI was apparently on the verge of complete extinction.

"But men were not sufficiently sated with superstitions, and the triumph of permanent liberty was still deferred!

"Bonaparte, Consul, who began to think of placing on his head the diadem of Charlemagne, and who anticipated the period when he should want another Leo III to consecrate him, collected the scattered stones of the Pontifical Babel which the public had almost razed, and reconstructed it. Twenty days after his attainment to power, thirty-five cardinals assembled at Venice to fill the vacancy in the Pontificate and to elect the chief of popedom.

Each secular power, according to custom, intrigued to have one of their own minions nominated, and to insure the voices of the cardinals for him; but France was successful. Whether the first Consul was more ably served, or whether he paid most generously for the votes, after one hundred and four days of discord and strife, the majority was announced for Cardinal Gregory Barnabas Louis Chiromonti, who was proclaimed Pope on March 14, A. D., 1800, by the title of Pius VII." (See Bowers' History of the Popes, pp. 420-428).

This shows that during the interval between August 29, 1799, and March 4, 1800, the papal head seemed dead.

And when they beheld the revival of that monstrous institution which, indeed, had been considered dead, the general surprise and astonishment was so intense that nothing short of the language used by inspiration—"and all the world wondered at the beast"—would have been adequate to express in so few words so completely the feelings of the masses, both of Protestants and Papists.

Verse 4. And they worshiped the dragon, which gave power unto the beast; and they worshiped the beast, saying: Who is like unto the beast? Who is able to make war with him?

In this verse another point is brought out

by which this enemy was to be identified, namely: By his toleration of idolatry.

The dragon (Satan) is worshiped wherever idolatry is practiced; for to introduce that is his sole mission on earth. And since under popery image worship is tolerated, certainly it can be truthfully said of those under its control that they worship the dragon.

But our text says also: "And they worshiped the beast." Is this specification fulfilled by Catholics? If not, what means that adoration which the new Pope receives when he takes his position as the vicar of the Son of God? What the humble kissing of his feet? What mean those appellations by which the Pope is addressed? Mr. Webster defines the word "worship" to mean "to adore; to pay divine honors to; to reverence with supreme respect and veneration." That all this has been done to the Pope, and even that it is now done by his devotees, is too well known to require proof.

Those questions: "Who is like unto the beast?" and: "Who is able to make war with him?" are undoubtedly designed to still further indicate that awe and exalted opinion the devotees of the "Holy Father" (?) had, to some extent still have, of the Papacy, and the almost unlimited confidence in its power.

Dr. Giustianny says: "Go to Rome and you will read on the gate of the city: 'Paulus III, Potifex Opt. Maxim. in terris Deus.' Paul III, high priest, the best, the greatest, and God on earth."

In Moreri's History we read: "To make war against the Pope is to make war against God, seeing the Pope is God, and God is the Pope."

"Who is able to make war with him?"

Verse 5. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

In the above verse two more characteristics are described whereby the people of God would be enabled to recognize this cruel enemy, namely:

That he should speak great things and blasphemies. Now, the blasphemous character and the arrogant claims of the papacy are certainly well known by those who have made any effort to obtain knowledge on that point; but since there are many persons who have not made this subject a point of study, it will probably be in order to quote a few of those appellations which the Popes have assumed or by which they are addressed by their devotees. For instance: The Pope calls himself "the viceregent of the Son of God." He is also called: "Our Lord



God, the Pope; Holy Father, King of kings and Lord of Lords." These blasphemies, among many others of like import, mark the papacy as that power delineated by inspiration.

But the same mouth was also to speak "great things." What were those great things which should serve as another evidence to the true church, that this was indeed that great enemy of whose coming prophets and apostles had prophesied?

The writer is aware of the fact that those proud sayings and preposterous claims, for instance: The dogma of the Immaculate Conception of Mary and the Infallibility of the Pope are thought to be some of the "great things" alluded to, and are so explained by writers who have commented on that passage.

But are those mentioned claims and assertions really "great things?"

It seems hardly possible that inspiration should call the mere assertions or assumptions of that blasphemous enemy "great things."

Before we venture any further on this line it might probably be prudent to group all the prophecies on this point together, and investigate this matter more critically. In Dan. VII:8, we find this same power introduced under the symbol of "a little horn which had

eyes like a man, and a mouth speaking great things."

In the eleventh verse the prophet declares that on account of those "great words" which the horn uttered his attention was drawn towards it, and he kept his eye on it until the whole beast was destroyed and his body given to the flame.

In verse 20 of that same chapter that prophet seeks an understanding concerning this "little horn which had a mouth that spake "very great things."

And finally, in verse 25, we read of this same horn (there called king) that he shall "speak

words against the Most High."

Revelation XIII:5 says: "And there was given him a mouth, speaking great things and blasphemies."

Reader, is it necessary at all to offer any argument in order to prove to you that there is a vast difference between speaking great things or very great things, and speaking words against the Most High, or blasphemies? The reader's attention is herewith called to the fact that the word "great" does not occur in verse 25 in the original, and, like many others, was supplied by the translators. M. Luther translates the passage thus: "Er wird den Hoechsten laestern;" which, translated into English,

reads: "He shall blaspheme the Most High."

It seems that the mere grouping of those passages ought to convince us that those specifications are more comprehensive than they seem to be to the casual reader. If both expressions mean the same thing then it is surpassingly strange that inspiration should have seen fit to indulge in such a repetition, using the identical words in both of the grand books which contain the prophetical history of that God-dishonoring power.

It has been observed that in prophecy every word must be duly considered; and this seems certainly very reasonable when we remember that it only touches upon the most important phases of events. A hint here and a hint there, just enough to enable his servants to correctly understand and expound the prophecies in their due time.

It has been stated that the burden of this chapter is a full description of the two great enemies of the true church, who are to appear as her persecutors during the Gospel dispensation, and it will be admitted that so far we have found it to be so.

Point upon point has been brought to view, which, collectively, would go far to identify the enemy who was to appear first. Yet there are

still other points to be considered which will, as it were, put the finishing touches upon the portrait of the enemy, and make it appear so life-like that *immediate* recognition at his first appearance would be the result.

These points we now desire to bring forth by asking a question:

If you desired to give a description of Roman Catholicism to a friend—one who had never even heard of such a religion—would you think that by simply telling him that it was a blasphemous religion you had said enough to enable him to recognize it when he should meet with it?

No, reader; you would never forget to tell your friend that those people who compose the Roman Catholic Church were professedly Christian; nay, that they even held the CARDINAL DOCTRINES of true Christianity; yet that the truth they held was so distorted through image worship and mixed up with other heathenish superstitions that, as a whole, it could not be considered pure Christian religion.

Further, that the head of that church was called the "Holy Father," and claimed, in the line of his office, infallibility. Such a description would not only be truthful, but it would

enable him to distinguish between it and other

religions.

Should inspiration do any less? Or do you really think that prophecy would silently pass over the fact that this enemy and persecutor of the church uttered some VERY GREAT THINGS; such, for instance: That Jesus, the son of Mary, was indeed the Christ, the looked for Messiah, the Son of the living God? That this same Jesus was crucified for our sins, was resurrected from the dead, and ascended to heaven? Certainly not.

Remember that the religion of this enemy is the ultimate result of that fornication alluded to in chapter XII between the woman and the dragon. These "great things" denote the Christian, and the "blasphemies" the pagan part of this mongrel beast.

And now let us return to our text.

The last clause says: "And power was given unto him to continue forty and two months."

A Jewish month consisted of thirty days, therefore forty and two months would be 1260 days, prophetic time, or so many literal years. This is the same period brought to view in verse 6 of the foregoing chapter, and there fully explained.

But a very interesting question presents

Center for Advended Research Andrews University Berrien Springs, Michigan itself right here for solution, namely: Who is the grantor of the power here under consideration?

Somehow we were prompted to get expressions from clergymen of different denominations on the above question. Eight of them were accordingly interviewed, and of that number two Baptist ministers stated that they were not informed, and therefore would not venture to answer the question. Another one, also a Baptist, said: "It is of God, for all power is of God."

A Christian minister said: "I do not know."

Three Methodist ministers were met together and requested to answer the question by secret ballot in order to get an individual answer from each.

The first wrote on a slip of paper: "Lucifer, whose agent was perhaps the Pope."

The second wrote: "God, through the free agency of man."

The third wrote: "The devil."

And still another Christian minister, who, by the way, is an Evangelist, an able speaker, and who had been sent for by the Christian Church of this city to hold a so-called revival ineeting, when asked, said: "That is a thing I wanted to know years ago." And when I asked what conclusion he had come to, he said: "I have never paid any attention to it, for the book of Revelation contains hardly anything except unfulfilled prophecy, and prophecy cannot be understood until it is fulfilled."

How strange! That book says: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." (Rev. I:3).

Now, in view of the above, is it not extremely sad when four out of eight public teachers of great denominations confess that they are not able to answer that question because they were not informed? And when the other four disagree as much as it is possible for so many to disagree? Does it not plainly prove that the blind are leading the blind? May the Lord help us and give us more light. Amen!

But let us return to our passage, and candidly and critically examine the connection in order to ascertain whether or not any light might be reflected upon this passage.

In the second verse it is plainly stated that the DRAGON gave his power and seat and great authority to the leopard beast, which has been shown to denote the papacy.

It will be observed that the above alluded to grant is not at all limited, either in extent of

power or in duration. But in the passage before us it is explicitly stated that power was given him to continue forty and two months." We are therefore bound to conclude that this limited grant of power cannot refer to the dragon as the grantor, as such a view would come in conflict with the unlimited grant of verse 2. Hence inspiration would be guilty of an error. But, since that is impossible, we must search for light somewhere else.

We again refer to Daniel VII:25, for it is admitted generally that that passage refers to the papacy. And we claim that it refers to, and also fully defines, the same *limited* grant brought to view in this, and specified in the next two verses.

If the devil is the grantor of the power conveyed for the period of forty and two months, as some of the clergy claim, then he is also the grantor of the power conveyed in Dan. VII:25, (for both passages refer to the same grant) and it logically follows that the laws, times and saints of the Most High have ALWAYS been in the hands of the dragon until he transferred them to the papacy for a limited period. And after that, of course, they would all again be under the rule of the dragon.

God forbid such to be our doom! Nay, reader, God permitted Satan to afflict his ser-

vant Job, but the instruction was: "Behold! he is in thy hand; but save his life!"

God gave "the man of sin" power over his people for the same reason that he gave Satan limited power over Job. But at the same time He took care of them, as we have seen from chapter XII:6 and 14.

Therefore, the final conclusion of the matter is, that this limited power brought to view in our passage was granted by God. And we desire for the reader to keep this in mind, as we shall refer to it when we consider the authority of the last enemy to persecute the children of God.

Verse 6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

In the above we are fully assured that the papacy did make use of the unlimited power granted by the dragon; that the same mouth that spake "great things" also opened to blaspheme the name of God. That that was done by the Popes assuming the very titles and names applied to the Deity is too well known to need further proof. But he was not only to blaspheme the name of God, but also "His tabernacle, and them that dwell in heaven." What is the meaning of this specification?

The words "tabernacle" and "sanctuary"

are synonymously used in the Scriptures. It means the place where God dwells. The tabernacle of the old dispensation, after the Jews were properly located in Palestine, stood in Jerusalem. But since its destruction, at the end of the Mosaic dispensation, there has been no tabernacle on earth recognized in heaven. For the Apostle Paul says that the true tabernacle is in heaven; and he also tells us who officiates in that tabernacle, or who, according to our text, dwells in heaven.

We read: "Now of the things which we have spoken, this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the TRUE TABERNACLE, which the Lord pitched, and not man."

Therefore our passage foreshadows blasphemy against the sanctuary of God and our Saviour, and those beings who officiate under him in the service of that heavenly tabernacle. Who they are will be explained in remarks on chapter XIV:3.

But has the papacy fulfilled this specification? It has! The arrogant presumption of the Popes to forgive sins and to delegate such power to the priests, completely fulfills that prophecy, as it literally *ignores* the Deity (who alone has that power) and in particular the Son of God, who, as our High Priest, officiates for that very purpose in the tabernacle in heaven.

In order to illustrate the great power vested in the priesthood, M. Gaume, a Catholic writer in a work entitled, "The Priesthood," says:

"Suppose that the Redeemer visibly descends in person to his church, and stations himself in the confessional to administer the sacrament of penance, while a priest occupies another. The Son of God says: 'I absolve you,' and the priest says also: 'I absolve you,' and the penitent finds himself absolved just as much by one as by the other.'

"Thus the priest, mighty like God, can instantly snatch the sinner from hell, render him worthy of paradise, and a slave of the devil, make a son of Abraham, and God himself is obliged to submit to the judgment of the priest, to grant or refuse his pardon according as the priest may grant or refuse absolution. The sentence of the priest precedes; God submits to it. Can anyone conceive of a greater power?"

The above is not the mere individual view of an ardent Romanist, but, on the contrary, it expresses the claim of the Roman Hierarchy exactly. For the very work from which the above quotation was taken was fully endorsed by Pope Gregory XVI and many other dignitaries, and its author received from that Pope, as a token of his appreciation of the above work, the cross of the Order of St. Sylvester.

Verse 7. And it was given to him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations.

This passage contains a delineation of that limited power granted by Almighty God to the papacy to test his people, and that "the man of sin might be revealed." "To make war and overcome them."

This war must not be confounded, however, with the war in heaven (chapter XII). For, as will be remembered, that was waged by Michael and his angels against the dragon, or, in short, it denoted that religious struggle known as the Reformation. Whereas this war alludes to those terrible persecutions beginning with the elevation of "the man child to the throne of God," or about A. D., 538.

Just prior to the Reformation they were fearful. But our Saviour himself, when prophesying of those fearful days, stated that for the elect's sake they should be *shortened*. (Matt. XXIV:22. Daniel also prophesied of those cruel persecutions, but finally says: "Now, when they shall fall they shall be holpen with a *little help*." (Chapter XI:34.) That Refor-

mation was "the little help." And instead of dragging isolated victims before the inquisitors, the dragon himself, or papacy, was arrayed and put on the defensive. Thus, at least for a while, the church of God felt relieved of its tormentor, and rejoiced.

"And," says our text, "power was given him over all kindred, and tongues, and nations"

It cannot be truthfully said that at any time all tongues, and all kindred and nations were under the power of the Pope of Rome. Were this passage to be thus understood, then we would have to acknowledge that the prophecy. had failed, or, at least, that until now it has not been fulfilled. But we contend that such is not the meaning at all. Let it be remembered once for all that only such nations are noticed by inspiration as are to figure somehow in the history of the people of God. And since none other are thus mentioned, that passage is only applicable to the territory embraced by the Roman empire, and it is a well established fact that for centuries such was the case.

The passage virtually establishes the correctness of our elucidation concerning "the man child" in chapter XII, for it refers to his ruling of the nations with a rod of iron.

Verse 8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the lamb slain from the foundation of the world.

Here again we meet with another expression like the foregoing one, and it is either highly hyperbolical, or the term "earth" must denote a particular locality upon this globe.

We have met with the same term in the foregoing chapter, where a woe is pronounced upon the inhabiters of the earth, and it has been there shown that the term "earth" in that line of prophecy designates the territory of this American continent.

Now, since we are virtually carried over the same ground again in this line of prophecy, with the difference only that instead of Satan figuring as the invisible enemy during the whole Gospel dispensation, in this chapter the two visible enemies and their work is minutely de-We therefore conclude that the lineated. above clause applies to the inhabitants of this continent. It does not indicate, however, that those people shall be compelled by papacy at any time to worship or obey that power. Not at all; for its power to persecute and enforce its mandates ceased, as we have seen, A. D., 1798. But this passage sets forth the fact that a certain class of the inhabitants of this continent shall at some time in the future pay voluntary homage of some kind to that persecutor of the church of the Old World.

Judging from the phraseology of the prophecy, the whole population will fall under two classes, namely: Those whose names are written in the book of life of the lamb, slain from the foundation of the world, and those whose names are not written in that book. And of that class, whoever they may represent, it is predicted that they shall worship the beast, or, in other words, pay homage to the papacy.

But who are they whose names are thus written?

We answer: The true church; the remnant of the seed of the woman. They make up that class of whom it is said (chapter XII:17) that "they keep the commandments of God, and have the testimony of Jesus Christ."

Verse 9. If any man have an ear to hear, let him hear.

This is a familiar expression used by our Lord while on earth, when he desired to draw the attention of the people to some very important truth he had just uttered.

Did our Lord utter this familiar expression in order to draw our attention to the importance of the last passage? If so, and it certainly seems so, then it behooves us as Americans, the very people to whom this warning is directed, to critically examine whether or not we are indeed worshipers of the living God or of something or someone else.

Verse 10. He that leadeth into captivity, shall go into captivity; he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

The first clause of the above we consider strictly literal language, which foreshadows the capture of the Pope, which occurred, as stated in previous remarks, at the end of the allotted period of 1260 years, (or A. D., 1798) when the City of Rome was entered by a French army under General Berthier, who took the Pope and the Cardinals prisoners, and carried them to France, where the Pope died in captivity.

But there is another prediction concerning this beast, namely: "He that killeth with the sword, must be killed with the sword." Does that clause foreshadow a death by the sword of the last Pope in time of war? No! It should be remembered that this leopard beast is not exclusively a symbol of the papacy, but also of the ten kingdoms which, collectively, constitute Papal Rome. And as the first clause pointed in literal language to the capture and captivity of the incumbent of the papacy at the end of his allotted time as a persecutor; so, also, does

this clause indicate the final doom of the great beast—Papal Rome—even through the sword, or war.

And this, again, harmonizes exactly with what Daniel says concerning the final end of this great power. Says he: "I beheld even till the beast was slain, and his body destroyed and given to the burning flame." (Daniel VII:11).

But, says the objector: "Your dates in relation to the papacy must be wrong, for it exists to-day, and is as active as ever." To which we reply: True, the papacy exists to-day, and is seemingly full of vitality. Yet it is only seemingly, for in reality it is a tottering concern, gradually decaying, and has been ever since its divinely allotted period ended in the year stated above. The papacy of to-day is the creature of Bonaparte, as has been shown, and was, when reinstated, only a mere skeleton of the original institution.

We beg leave to offer the following quotation:

A Bower (Vol. II, p. 425) says: "In 1809 Napoleon, in his imperial edict, says: that we are directed to make known to Pius VII that he is utterly prohibited from holding any communion whatever with any ecclesiastics in France, or any other subject of the emperor,

under penalty of disobedience, both on his part and theirs; advising him, also, that he is no longer the organ of the papacy."

Let this testimony suffice, for it is a too generally known fact that the papacy is gradually but surely decaying, and thus, even while dying, fulfilling prophecy. (See Dan. VII:26).

"Here," says our text, "is the patience and the faith of the saints." This clause seems to foreshadow a period of time when the patience and the faith of the saints would somehow be tested or demonstrated. And from the fact that right above the temporary downfall of the papacy and the final dissolution of the Roman empire are brought to view, it seems very probable that the word "here" was used to chronologically locate that period as lying between those two events. However, since we are not here informed in what respect, or how, such a test or demonstration of patience and faith of the saints is brought about, we will have, for the present, to pass over this prophecy until we shall be more enlightened.

The key to this prophecy lies in the next chapter.

Verse 11. And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

We are now done with the prophecies con-

cerning the first great beast, and we have seen that every one concerning it has been fulfilled by the Roman papaey, and that nothing whatever remains to be done concerning it except the final destruction of those governments com-

posing it.

With this verse, however, the introduction and minute description of the *last* one of the three great enemies foreseen by inspiration (namely, *Protestantism*) begins; and we will find that his description points as unmistakably to our own Republic as that of his predecessor pointed to the Roman empire.

And this, unlikely as it may seem Now, is not strange at all when we remember that the church was transplanted from the Old World to the New, even on the very territory now occupied by this great Republic. (See remarks of chapter XII:14-15.

Even as in the case of the first enemy, so also in that of this last one, the prophecy begins to inform us where the enemy would make his appearance.

He is symbolized by a "two-horned beast," and the prophet said he saw it come up out of the earth." This is the only one of all the symbolic beasts that was seen coming up out of the earth.

From the ninth verse of the twelfth chapter

we learned that the dragon was cast out into "the earth," and that his angels were cast out with him. And from the twelfth verse we learned that a woe is pronounced upon the inhabiters "of the earth" because of the devil's coming there. It will also be remembered that in comments on that passage the position was taken that the symbolic expression "the earth" in that line of prophecy denoted a locality where, as yet, no organized church existed. In fact, that our own United States was that country thus symbolized.

Well, reader, if that position be correct, then it assuredly follows that this two-horned beast is none else than our beloved Republic. And it is indeed sad to think that this truly great country, the blessed home of the oppressed of all nations, the great model for both civil and religious liberty, should so degenerate in this enlightened age of the world as to become the persecutor of a class of its own citizens on account of their religious convictions.

Such a thing seems almost impossible now to ever happen in this country. But it should be remembered that this two-horned beast which will ultimately become a persecuting power, is not yet ready to do what prophecy has foreseen. It is now just preparing to make the

initiatory steps towards that position, which will enable it to do the final work.

This beast had two horns like a lamb.

Horns denote power or dominion; crowned horns, kingdoms. The leopard beast had ten such, denoting so many kingdoms. But the horns of this beast have no crowns upon them, hence they cannot denote kingdoms, but would rather suggest a government where the ruling power was vested in, and emanating from, two prominent points. How could inspiration have better symbolized our two great national parties?

But it may be asked: Why did inspiration use the expression, "horns like a lamb?" We answer: Simply to illustrate their harmlessness. The horns of a lamb are not intended to do harm or violence to anything, yet they belong to the make-up and nature of the lamb. So, also, our two great national parties are not brought into existence for the purpose of doing harm or violence to anyone, but are strictly necessary for the maintainance and welfare of our Republic.

"And," says the prophet, "He spake as a dragon." This prophecy bodes no good, depend on it. For, remember, the dragon represents Pagan Rome, who slew the Christians of the first centuries. It also represente that pagan element contained in that mongrel religious

ion called Catholicism, who sle w millions during the dark ages, and finally it represents Satan himself, who was at the bottom of all. In what way, how or when that dragon's voice will be heard we shall be informed as we proceed.

It is probably proper to state that some writers explain the two horns to denote Repulicanism and Protestanism. But this view involves an inconsistency, for it would represent the same thing by two different symbols, namely: the religion of this coming enemy.

It will not be denied that the dragon, as well as the leopard beast, represent the respective religions of Rome; therefore it also might be expected that the religion of this new enemy of the church is represented by this two-horned beast.

The dragon repr esents Paganism.

The leopard, Catholicism.

The two-horned beast, Protestantism.

For, rest assured, friend, the sole object of our blessed Saviour, when he gave this very revelation to John, was to make known to his church her enemies during her time of probation. There are many beasts or kingdoms in the world, but of all that multitude there is none even noticed by inspiration except such as will act as enemies of the church. And since

no mere civil power will ever indulge in any religious persecutions at all, it seems certainly very reasonable that the religion of such a power should be prominently set forth by the respective symbols. But such an exposition is faulty in anoth er way. This beast, at its rise, appeared with two horns, representing power and dominion. We ask: Where was, or is now, the power of the horn claimed to represent Protestantism? Had this Republican government been founded on a principle where church and state is combined, then such an exposition would be perfectly correct. But since it was founded on quite the opposite principle, it must be rejected. Such a change will finally be made, but did not exist at the rising of that power, nor does it exist now.

It is a fact that a horn in prophecy does not exclusively represent civil power, for in Daniel's fourth beast, the little horn, before whom are three of the ten horns plucked up, certainly represents an ecclesiastical, as well as a civil power, namely: the Papacy. But, kind reader, by looking again at that little horn, you will soon find that it is not an ordinary horn like the others. It is small only at first, but it soon gets more powerful than the rest, and what distinguishes this horn from all the rest alluded to in any prophecy, is the fact that in

it "were the eyes of a man, and a mouth speaking great things." That same horn, however, as such, denotes, like all others, a civil power, and its ecclesiastical character was represented by the eyes and the mouth speaking great things. In Daniel's second best the combined power of Media and Persia is symbolized by a ram with two horns.

In our Republic, of course, all the power is vested in the people, but these people are divided into two great national parties, who are equally desirous to insure to that people the greatest possible amount of happiness, and to carry out the will of the majority. Therefore, it would seem very reasonable to conclude that those great parties who will be instrumental in the future enactment of such laws as will strike a death blow to religious liberty and lead to persecutions for conscience sake, have been designated as the two horns of this Protestant beast.

Verse 12. And he exercised all the power of the first beast before him, and he causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

In the last verse we had the general description and the locality revealed where this future enemy should make his appearance. In this verse the prophet begins to delineate what he

shall do when in due time he shall assume the role of persecutor, namely: that he shall exercise all the power of the first beast before him.

Well, what power did the first beast exercise? Answer: All the power that was conveyed in that limited grant recorded in verses 5-7, namely: Power to speak great things and blasphemies, and to make war with the saints.

What a horrible history lies hidden in that laconic phrase:

"And he exercise thall the power of the first beast before him."

Why, it brings vividly to memory that cruel inquisition of Papal Rome, with all its horrible instruments of torture. It brings to mind the pitiful cry of millions of martyrs who, although they sealed their faith with their blood, were denounced as infamous heretics. Horrible! And is this indeed again to be the fate of the humble followers of the meek and lowly Jesus? Must they also, under the rule of this protestant power seal their faith with their blood, as their brethren did in former days, under that bloodthirsty Catholic institution called the "Holy Inquisition?" Truly, at first sight it actually seems so, but, thanks be to Heaven's High King, it only seems so to the casual reader. The student of prophecy is not so easily satisfied. The question which presents itself to him is: From whence has this two-horned beast derived his power over the saints of God? Poor child of God, take courage, for that authority is missing, and cannot be found between the lids of the Holy Volume. Hence, dear Christian brother or sister, your life is not in jeopardy, although it may well be the desire and full intention of that beast to take it.

"And," says the prophet, "he causeth the earth, and them that dwell therein, to worship the beast whose deadly wound was healed."

The beast whose deadly wound was healed, as we have seen, is the papacy. But to worship the papacy, or anything else in the wide world except the God of heaven and earth, would be idolatry.

Ah! now we comprehend why inspiration said of this apostate Protestant beast that "he spake as a dragon." Its great infernal mission is to cause those under its jurisdiction to transgress the first and great commandment by inducing them by some means and in some manner to commit idolatry.

But our text declares that even the earth itself is caused to worship that first beast. How can that be? We answer: It has been explained that in this line of prophecy the term

"earth" denotes the territory of the American continent.

But since the two-horned beast represents only a portion of it, certainly the term "earth" in this passage can only refer to the territory under the jurisdiction of that power. However, how or by what means that power succeeds in causing inanimate matter, even, to worship that papal beast, does not appear; and we will be compelled, at the present, to await further information. That question will be fully explained in its proper place.

Verse 13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

Verse 14. And he deceive th them that dwell on the earth by the means of those miracles which he hath the power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast which had the wound by the sword and did live.

In the verses before us the prophet exposes to the church the means which the enemy shall employ in order to accomplish his object.

It should be remembered that the works foreshadowed by prophecy as the doings of this power must of necessity be in the future. For this beast, as we have noticed above, only began to loom up after the first beast had fully completed its allotted career as a persecutor, and after his deadly wound had been healed. And it should be further understood that powers, persons or institutions who are to assume an active part in the fulfillment of prophecy, generally make their appearance upon the stage of action for the purpose of developing and training long before they are ready to do what prophecy has foreshadowed.

Remember that the man child, or papacy, was for over two centuries in an embryonic state; that is, from A. D., 323, to A. D., 538, before he was fully developed and ready to

assume his career as persecutor.

Remember that even our Lord lived on earth for thirty years before he was ready to do the work assigned him by inspiration; before he was even publicly recognized by heaven as the promised Messiah.

It is therefore by no means to be expected that the work indicated by inspiration as the doings of this beast should, at this day and time, while the beast is yet in its embryonic condition, be already accomplished.

This beast will *not* become a persecutor as long as it shall remain a STRICTLY CIVIL power. Hence, when it ceases to be such, then, and not till then, may we surely expect the fulfillment of all these prophecies. And let us say right here that when such shall be the case then

the very days of its existence are numbered.

According to the language of the passages now before us, this beast, in order to more surely and readily deceive the people and cause them to commit this above defined idolatry, performs MIRACLES and not deceptions, as many think. However, these miracles are really performed for the purpose of deception, and will, according to prophecy, ACPOMPLISH their object.

The majority of the citizens of the United States will be so completely swayed in their judgment on account of those supernatural manifestations that they will consent to such alterations and changes in their fundamental laws as they formerly fairly abhorred. They will submit to such changes on account of the urgent advice and persuasions of their religious leaders, who will point at those miracles as a plain token of God's approval.

But the prophet says that "he" (the twohorned beast) "hath power to do these miracles in the sight of the (leopard) beast." This specification indicates that at the time when these miracles are wrought by this apostate Protestant power in America, that the papal beast, Catholicism, or, rather, the church power of Rome, shall be duly represented.

But from whence is this wonder-working

power? Even if the Scriptures were silent on this point it would be self-evident. Who but Satan, that arch deceiver, father and promulgator of idolatry for 6,000 years, would grant such power for such a purpose? For, surely, if Jehovah, the Great Law-giver, had granted such a power for the purpose of inducing the children of men to transgress His own law, then, of course, even the very throne of heaven itself would be insecure; for, says our Saviour: "A kingdom divided against itself cannot stand."

But since we have seen that agents who are to act in fulfillment of prophecies generally appear for the purpose of development prior to the time foreshadowed, it seems prudent to look about us for such possible agents. And, indeed, we have not long to search, nor need we be in any doubt about it. For that very mysterious wonder-working agent—Spiritualism—is abroad in our whole country, and is daily getting more and more hold upon this people.

This so-called modern S piritualism is nothing new, although it is called *modern*, because it was first introduced, or, rather, it made its appearance in this country A. D., 1847, by mysterious rappings on tables and other things in

the State of New York. We may, therefore, set it down as a solemn and indisputable fact that that mysterious agency alluded to in our text is now, and has been for the last forty-five years, in our very midst, and will soon appear fully developed to fulfill prophecy.

As we said before, it is not at all new. On the contrary, it is really a hoary customer. It is as old as Idolatry, for it is actually the worship of devils. It existed long before the first scratch of the pen was made of those inspired books which now constitute the "Book of books."

During the former dispensation this masterpiece of Satan's deception was called "necromancy." And those who practiced it pretended to hold communion with the dead, just
as our modern mediums do, and were called
"necromancers." Mr. Webster defines the
word "necromancy" as: The art of revealing
future events by means of a pretended communication with the dead. "Necromancer:"—
One who pretends to tell future events by holding converse with departed spirits.

Is not this precisely what our Spiritualistic mediums claim? You, if at all familiar with their claims, know it is.

But, reader, do you also know that the prac-

tice of it was one of the most henious crimes under the old dispensation?

Has it ever occurred to you when you heard or read of those modern seances, that had they taken place among the ancient people of God, those who participated or acted as mediums would have done so at the risk of their lives? Yet such is the case. For proof of this read Deut. XVIII:9-12.

But it may be answered that we are not now living under the old dispensation; that, according to Mr. Webster's definition, one who practiced it would now be called a "fortune teller," and that every intelligent person knows that they are mere frauds, practicing deception upon the simple minded for the sake of gain or notoriety, and therefore it ought never to have been noticed in the Old Testament.

Hold on, my friend, your objection proves that you fail entirely to discover the vital point in the matter. True, we are not now living under the old dispensation. True, also, that many who are in these days professedly practicing necromancy, or advertise in the papers as "great mediums" for a livelihood, are mere frauds. Yet, to cast the whole phenomenon aside, call it deception and be done with it,

would probably, in the near future, prove to have been dangerous folly.

That there is a deception in modern Spiritualism as well as there was a deception in ancient necromancy, is readily admitted, and that both are one and the same thing has also been shown. But that deception consists simply in the delusion that one is communicating with the spirits of dead friends or relatives, when in reality he is holding converse with demons who have assumed the form and voice of some friend or loved one. And it should be remarked right here that those poor mortals who yield to the Satanic influence to act as mediums are as TRULY deceived in this matter as are those who may receive Satanic information through their mediumship. We are not talking about counterfeit, so-called Spiritualism, but about the genuine article. If, of all the so-called Spiritualistic manifestations, ninety-nine per cent. were absolutely nothing but mere trickery, the remaining one per cent. would just as much require explanation as if the figures were reversed.

There is a great deal of counterfeit money in circulation. Does that prove that all is base? There is also a great deal of counterfeit religion. Does that prove that none is genuine?

Never! The very existence of the *spurious* proves that of the *genuine*. So, also, do the spurious Spiritualistic manifestations prove the existence of the genuine.

It will not do to call it a "humbug" at this late day and time. There was a day when it was attempted, but that day is past. This hell-born phenomenon has made its way into scientific circles, churches, legislative halls, and the palaces of royalty. And it is a well known fact that American mediums have held their seances before many of the crowned heads of Europe. In the short period of forty-five years Spiritualism already counts its converts by millions. The spread of this monstrous delusion stands without a rival in the history of man. Beware!

But to return to our text. It says:

"And deceiveth them that dwell on the earth by the means (or, as Luther translates it: 'Um der Zeichen willen;' that is, on account of those miracles), which he had power to do." That is, those miracles will be wrought solely in order to deceive the nation in relation to some great national issue. But let us hear the prophet:

"Saying to them that dwell on the earth that they should make an image to the beast which had the wound by a sword and did live."

Ah! now we clearly understand the issue

here foreshadowed. For the saying to the people, "that they should make an image to the beast which had the wound by a sword," denotes simply a proposition or public request to the people of the United States to empower their legislators to call into existence some legal body to decide on some much agitated religious questions.

A body similar to the papacy! Mark the germ of actual union of church and state lies hidden in that proposition. And that fact also will be duly presented to the people at that time by the opposing party. But the party in favor of such a proposition, although in a hopeless minority, will no doubt do its utmost to succeed. And since the object will be to obtain legislation on religious matters, we may certainly know that the whole issue will be brought about by the so-called religious element of the country. We may, therefore, reasonably expect that at that time the nation will be greatly agitated. Political demagogues of both national parties will espouse the cause of the religionists, and in union with the almost combined clergy, will show to the people the glorious results that will surely be attained through such legislation, and seemingly prove to them clearly that such a step is indispensably necessary to save this nation from utter moral decay, the curse of infidelity and anarchy. Yet the liberty-loving masses will still hesitate to lend a helping hand in the pending election, and be instrumental in striking a death blow to religious liberty.

The cause of the religionists will seem hopeless; but in the very nick of time that mysterious, wonder-working power, "Spiritualism," comes to their relief. After a multitude has been addressed, fire (literal fire) is brought down from heaven in their presence as a token that heaven itself approves of such a measure. The news of such a wonderful heavenly demonstration in favor of such a measure will spread like wildfire over the country. The people will be amazed, and will finally vote, in many cases, probably, against their better judgment, in favor of the measure. It must not be understood, however, that the religionists shall make their demand in the language of our text, or even hint that they desire to establish something like the old papacy. Far from it. that case they would never succeed in carrying their measure. No; the statement that the people should be called upon to make an image to that power is simply a hint to the people of God to enable them to fully understand the coming is sue, and show them clearly that what they (the religionists) shall ask will virtually

amount to about the same thing as the Catholic institution called "the Papacy."

Verse 15. And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed.

This passage informs us of the complete success of the religionists; that they will carry their measure by a lawful majority, and thus be enabled to create an ecclesiastical body for the purpose above stated, fully legalized and backed by civil authority and power. Not only this, but it also vividly portrays to us the intolerant spirit and determination of that coming ecclesiastical body to enforce strict obedience to its pet measures in that it will eventually cause deliberate refusal of obedience thereto to be classed as a capital offense. Well, reader, from the divine description of this image we certainly must admit that it most strikingly resembles the ancient pattern. Why, Rome never did any more! A person could always save his life by sacrificing his religious principles and kissing the crucifix. So will it be here ere long. If we will only be obedient to the mandates of that august body of titled ecclesiastical dignitaries, selected, most likely, from all the great denominations of the land, and headed by a "Most Reverend D. D.," we shall

have nothing at all to fear from men. But woe be unto us if at that time we dare to worship God after the dictates of our own conscience and the teachings of the Bible.

But the question may here be asked: How do you know that the religious demands of such an ecclesiastical body will be in conflict with the teachings of the Bible? Ah! my friend, if the demands of this coming American Papacy shall be in harmony with the teachings of the Bible, then the making of that image was a failure, and the inspired testimony in relation thereto is in variance with the truth. For remember that the papal institution is a blasphemous power; hence the image must also (in order to be an image) be a blasphemous institution.

Verse 16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads.

This passage foreshadows the enactment of a peculiar law of a religious nature, calculated to distinguish at once between the citizens who are, and who are not, obedient to the decrees of that religious body, in order that the disobedient may be brought to speedy justice. It further specifies that the distinguishing peculiarities of those who are in sympathy with that

body are readily observable. That their right hand or their forehead will prove their loyalty.

Verse 17. And that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name.

This passage also has reference to the above religious legislation, and is designed to illustrate still further how terribly in earnest this first (and last) great council of Washington, D. C., will be to enforce strict obedience to its decrees.

It tells us that after it has been made possible to distinguish at once between those who are and who are not obedient to a certain religious legislation, there is one more pressure brought to bear against such rebels, namely: the prohibition of all traffic with such persons.

The real aim of that body seems to be to make it literally IMPOSSIBLE for any citizen to DISREGARD its demands and LIVE.

There are, however, three classes specified who are not to be affected by this prohibition of trade and traffic:

1st. Those who have the *mark* of the beast, which will undoubtedly be considered as good proof that the possessor is in peace and harmony with the above mentioned body. What the mark is we shall learn by and by.

2d. Those who have the *name* of the beast. Who are they? The beast under consideration is the papacy. The devotees of that institution are called after it, either Papists or Roman Catholics. Therefore, we conclude that they form the second class who will be exempt from that prohibition of traffic.

3d. Those also are exempt who have THE NUMBER OF HIS NAME.

Well, before we can possibly tell who they are we must ascertain what the number of the beast is. This we learn from the last passage of the chapter, which reads as follows:

Verse 18. Here is wisdom; let him who hath understanding, count the number of the beast, for it is the number of a man; and his number is six hundred three score and six.

That, then, is the number of his name. And all those who help to make up that number may trade and traffic without let or hindrance, whoever they may be.

This last verse has been explained by many writers. All of them seem to be bent on proving, one way or another, who that PERSONAGE is whose number is 666. Some claim that that number is found in several of the different appellations of the Roman Church, the Hebrew, the Latin and the Greek languages, and that it

is found by taking the characters in their numerical signification. Still others claim that the above number is found in three Latin words, which, in jewelled letters, adorn the Pope's mitre. Those words are: "Vicarius filii Dei," which, in English, reads: "The vicar of the Son of God." By taking the letters which signify certain numbers out of those three words and adding them together, the above number is obtained, thus:

Were the NAME of the man which contains

the above number under consideration, we should most surely claim those three Latin words as the explanation, because not only do they contain the above number, but they also strikingly represent the DUAL character of the papacy. For in that blasphemous title is hidden the very fundamental doctrine of Christianity; it acknowledges the DEITY of Christ. But the NAME of the man which contains the number six hundred and sixty-six is not at all of any importance to us. We desire to read after some of those writers who have wisdom enough to count the number of the beast.

Suppose some one should ask the question: Why was this last verse written? Was it for the purpose of letting us know that this beast, of whom an image should be made, was the Pope of Rome? Reflect only for a moment and you will admit that it certainly was not written for that purpose. For that matter had been made so plain before that it would be unnecessary repetition. Then why was it considered necessary? Answer: In order to enable us to correctly understand the last clause of the foregoing verse. Had this verse been omitted no one would have ever been able to designate those who are mentioned as having the number of his name. Therefore, to aid us in

our understanding, we are told that the number of the BEAST is the number of a MAN, and that his number is six hundred and sixty-six. It follows, then, that the number of the beast, and the number of the man representing that beast, are the same numerically, but are two very different things. And the mistake of the commentators seems to be this: Instead of counting the number of the beast, they have been trying to find that number hidden in some of the titles of the man representing that beast. Even of that "man of sin," the divinely recognized and visible head of all false religion. But the divine injunction is: "Let him that hath understanding count the number of the beast "

This beast, as has been shown, symbolizes Papal Rome. But remember, when you say "Papal Rome" you designate the religion of that empire, or the religion of the beast. It will be remembered, too, that the religion of Papal Rome was the result of a union of Christianity and Paganism; hence a mixture of truth and error. Now, since this beast stands as the symbol of that great religious mongrel system where truth and error is mixed, does it not seem reasonable that the passage under consideration refers to the number of religious the-

ories that sprung from, or grew out of, that religious combination? Decidedly so.

Wisdom and understanding is most assuredly required to, one by one, count up those 666 different religious sects and denominations who teach both truth and error, like their common mother at Rome.

Taking this view, we are at once furnished with the key, which enables us to understand the last clause of verse 17, namely: That those "who have the number of his name" are people who belong to some one of those sects or denominations above alluded to, and whose aggregate will when completed, be six hundred, three score and six.

Therefore it is certain (and this, also, we were to learn from the above text) that the whole plot is directed against one class of citizens only, namely, those who, disregarding decrees of ecclesiastical bodies either in Washington or Rome, shall dare to worship God conscientiously according to the teachings of the Bible.

Those against whom this great Satanic plot shall be directed will be that people referred to in the last verse of chapter XII. They will stand entirely upon Bible ground, and will zealously try to live in strict conformity to its teachings; and because their mode of worship will be in conflict with the religious enactments of that existing ecclesiastical body, they will become obnoxious, and the above alluded to persecutions will be inaugurated against them.

As said at the beginning, this chapter contains a full description of the two great enemies of the true church, but in particular the plan of Satan to induce or compel the remnant church to commit idolatry, is fully exposed. So, when these things come to pass, God's people may know who is the prompter, and what the final outcome.

It is a full revelation of the last verse of chapter XII. The war of the dragon against the remnant of the seed of the woman who keep the commandments of God and have the testimony of Jesus Christ.

CHAPTER XIV.

Verse 1. And I looked, and lo! a lamb stood on the Mount Zion and with him an 144,000, having his father's name written in their foreheads.

John seemed to be surprised at the sight he beheld, so sudden was the transition.

He had been watching the efforts of the twohorned beast to coerce the people of God into receiving the mark of the beast; had seen the terrible straits to which they were at last reduced, prohibited even from procuring in an honorable way the necessities of life.

It had seemed almost impossible for them to live and retain their integrity towards God.

But suddenly the scene changes, and he beholds the beautiful sight described above.

Beyond a doubt this representation was mercifully given for the encouragement of those who are destined to pass through those persecutions, as it grandly illustrates the final victory

of such as shall remain faithful to the last. For it is evident that those who are described as having his father's name in their foreheads, must be that class who could neither be persuaded nor coerced "to worship the beast or his image," nor yet to receive "his mark," whatever that may be.

However, that grand assemblage here fore-shadowed will not take place on earth, because such a view would conflict with other Scriptures, for, according to I Thess., IV, the saints are to meet the Lord in the air. He will not set foot upon this sin-cursed earth at the time when he causes the elect to be gathered from the four quarters of the world. We therefore claim that the Mount Zion of our text has no reference to the hill of that name in ancient Jerusalem, but to the Mount Zion above.

"The Lamb" denotes our Saviour, and the 144,000 who have his father's name in their foreheads can only denote a *definite* number of the remnant church who had passed through that time of temptation and remained loyal to God as their law-giver.

Verse 2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers, harping with their harps.

This and the following three verses vividly

portray, for the encouragement of the remnant church, the final triumph of the overcomers and their first grand praise worship before the heavenly throne. And we desire to call the attention of the reader to the language used in these verses, which is almost literal.

John says that the voice he heard was "as the voice of many waters." That is, it sounded as the voice of many different tongues and nations. And its extreme grandeur is intimated by its being compared to the voice of a great thunder—a thunder whose vibrations at some moments almost make the earth tremble, and then gradually die away in the distance. This swelling and falling of that great voice enabled John to hear even, at times, the soft and harmonious notes of the harps which accompanied that voice.

Verse 3. And they sang as it were a new song before the throne, and before the four beasts and the elders; and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth.

"As it were a new song." The words "as it were" indicate that the song they rendered was really not altogether a new one, but that it was new in part, and had never been sung be-

fore the throne of God and before the four beasts and the elders.

The words "before the throne" more definitely locate this future assembly of the 144,000 as taking place at the Mount Zion above, the dwelling place of God. David, who in this respect stands as a type for Jehovah, dwelt on the Mount Zion at Jerusalem, and it also was the location of his throne.

Those four beasts and elders who occupy the inner circle around the throne were once like we are now, poor, sinful mortals on this globe. But through the predetermined counsel of God they have already attained to a resurrection from the dead. When? It will be remembered that after the resurrection of our Saviour (according to Matt., XXVII) the graves were opened, and many bodies of the saints which slept arose and went into the Holy City, and appeared unto many. These resurrected saints undoubtedly constituted the antitypical "wave sheaf" which Christ, our High Priest, at his ascension waved before God as the first fruits of the harvest of the earth, the proof of his victory over Satan. For, from Revelation, (chapter V:8-10) we learn that they ascribe their redemption to the shedding of the blood of the Lamb of God. That they assist in the

worship of the heavenly tabernacle, that they have been made kings and priests unto God, and that they shall reign on the earth.

John declares that none, save the 144,000, could learn that song; and the reason most likely will be because none else will be able to truthfully join in the chorus, not having had the experience of those 144,000 who shall not pass through the gates of death like all the rest of the redeemed, but shall, while yet alive, be changed from poor mortals to immortal beings, and be translated.

Verse 4. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb.

The statement that those hundred and forty-four thousand were not defiled with women, simply means that they had not been led astray by the false teaching of the so-called churches of the last days, although they might for a time have been affiliated with them. "For," says our text, "they are virgins." That is, they are pure and guiltless; their sins have all been pardoned and forever blotted out of the book of remembrance in compliance with the decree rendered by the Great Judge presiding

over that Heavenly Court of Inquiry now in session.

These are they which follow the Lamb whithersoever he goeth." This prophecy contains simply another hint that that selected number shall receive a special reward, namely, that of being retained for a certain purpose in the immediate presence of our blessed Saviour. shall get more light on this point in comments on verses 3 and 4 of chapter XXII. "These were redeemed from among men." The above statement is positive proof that a certain number will be actually selected from among the living at that time to be translated. whose sins have been blotted out in the investigative judgment will make up that blessed company, and because they are thus selected even prior to the first resurrection, and marked, as it were, with the Father's name, they will indeed be the "first fruits to God and the Lamb," because their lot will be known before that of any of the righteous dead, as will be shown hereafter.

Verse 5. And in their mouth was found no guile; for they are without fault before the throne of God.

Not that guile had never been in their mouth, and that they had always been without fault. But it teaches that that blessed company stands

perfectly justified before the throne of God, all their former sins having been repented of, forgiven and blotted out prior to their glorious translation.

Thus ends this line of prophecy with the glorious victory of the final overcomers. Amen.

Verse 6. And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

It is evident that with this verse a new line of events is introduced, and we are therefore carried back—how far we are not able to tell—until we shall arrive at the point where the necessary information is given."

Several angels had appeared in those visions recorded in former chapters, therefore John calls this angel, which he beholds flying in the midst of heaven, another angel. This one has the everlasting Gospel to preach.

Celestial beings do not preach the everlasting Gospel, but God-fearing men do.

We have seen from comments on chapter XII:7 that angels denote ministers. We therefore conclude that this angel also denotes a certain minister, or class of ministers, at a cer-

tain period; what period we shall soon be informed.

He is to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Why is this last clause written? Do not all the nations, and kindreds, and tongues, and people, dwell on the earth?

Certainly! Then has inspiration in this instance indulged in an unnecessary repetition? No! This clause was expressly written to inform us that the message of that Servant of God represented by the above angel was first to be delivered to those people who inhabit that part of our globe which had been designated by the term "earth," namely: to the inhabitants of the *United States* of America, and after that to other nations.

The designated locality of the angel is still another proof of the correctness of the above position. For it will be remembered that by the symbol of a woman with eagle's wings the transplanting of the church from the Old to the New World has been foreshadowed, and also that the term "heaven" has been explained as the locality where the church existed.

Therefore the statement of John that he beheld this angel fly in the *midst* of heaven indicates that the message would be *first* proclaimed

right among the churches of the UNITED STATES.

Verse 7. Saying with a loud voice: Fear God and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of water.

The above defines the message. It contains an admonition to worship the true and living God only, and it declares that the hour of his judgment has come. In fact, the latter declaration constitutes really the burden of that message.

Now, the day of judgment is generally associated in the minds of the people with the Second Advent, and is thus explained from the pulpits. And we readily admit that, to a certain extent, as will be shown hereafter, the explanation is correct.

But it is evident that "the hour of judgment," announced in our text as having come, can not refer to something to take place at the Second Advent, for in the next passages we are told that angels with other messages are to follow. And since the next message announces the fall of Babylon, it certainly follows that this message will be due PRIOR to the fall of Babylon, whatever may be understood by that.

The question therefore presents itself whether

or not such a message has ever been delivered in the past, or whether it must be considered as *Unfulfilled Prophecy*, and if delivered in the past, when was it delivered?

Now. since we have found that the message is first of all to be delivered to the people of this Republic, it is an easy matter to ascertain whether or not, during the short existence of our national life, such a message has ever been delivered to the American people. We have no trouble in ascertaining the fact, for there remain to this day probably hundreds of witnesses living among us who will readily testify that just such a message as brought to view in our passage was most assuredly delivered in this country about half a century ago, and that it created a tremendous commotion in the churches of the land.

That movement was started (in full harmony with the specification of our text) in this country by William Miller, who had found from the prayerful study of the prophecies of Daniel that the great prophetic period of 2,300 days brought to view in chapter VIII:14, would terminate A. D., 1843, and from the language of that passage he thought that the final renovation of the earth (II Peter, III) was the subject under consideration, and hence that that

event would take place at the above time. And knowing that the Second Advent would be due just prior to that event, Mr. Miller and those that were convinced of the correctness of his calculation of that prophetic period, proclaimed the coming of Christ to be due at the expiration of that great period in 1843.

Mr. Miller was not a college bred reverend, but only an honest hearted tiller of the soil, though one whom the Lord had chosen to inaugurate a movement that was destined to awaken millions to a sense of their danger; a movement not only calculated to awaken a sleeping church, but also one, as we shall see, to severely try the patience and the faith of the saints; and, above all, a movement that was bound to take place in fulfillment of prophecy.

In this day and time, however, that great and God-given movement is often referred to by scoffers, and even church members, as a groundless piece of fanaticism.

How sadly are they mistaken, for that heavenly message accomplished its object completely:

1st. It drew the attention of uncounted thousands to the prophecies in general, and the one on which this *time* movement was based in particular, and thus laid the foundation for its *cor*-

rect understanding, for when the time had fully passed for the Second Advent to take place, the people of God soon saw that not the Second Advent, but the beginning of the great judgment, THE ANTI-TYPICAL DAY OF ATONEMENT, was the subject of that prophecy.

2d. That message aroused a sleeping church, animated the people of God to the diligent study of the prophecies in relation to the Second Advent, and opened their understanding concerning the restoration of the Sabbath; and,

3d. That very disappointment experienced by the people of God at that time has served ever since, and is even now serving, as a test of both the patience and the faith of the saints, thus fulfilling the prophecy contained in the last clause of verse 10, chapter XIII, for they have known ever since that their reckoning is correct, have found out the cause of their dispointment, and even found that such a disappointment as they had experienced was actually foreshadowed in prophecy. Therefore, far from being discouraged, they consider the prophecies their chart and compass, and patiently await the fulfillment of other prophecies before they expect to behold their Saviour and King.

But, since this message was to go to every nation, kindred, tongue and people, we will state that such a message was sounded all over the European continent, even in countries north of the Baltic sea; in proof of which we beg leave to introduce the following historical statement:

"A peculiar phenomenon appeared among the Swedish peasants since 1842. Women and children in the so-called 'calling voices,' uneducated laymen, especially women, and even children, broke out, after preceding convulsions, into deeply moving sermons of repentance and prophecies concerning the approaching judgment of God. The contents of their sermons did not conflict with the doctrines of the church."—Kurzes' Church History, Vol. II, p. 407. (Italics mine).

Prophecies must be fulfilled. Remember the words of the Master on one occasien when the multitude did that which had been prophesied, and the Pharisees requested him to rebuke them. He said: "I tell you, if these should hold their peace, the stones would immediately cry out."

Yes! and so it was in the Old World as well as here. The message was started by an honest farmer, and resounded across the ocean through the voices of other uneducated laymen, and even women and children. When the Lord has a message to deliver to his people he is not limited to the clergy officiating in Babylon, but chooses and qualifies his own servants.

We cannot undertake the task to prove in this volume the correctness of Mr. Miller's calculation, upon which his proclamation concerning the expiration of the great prophetic period of the two thousand and three hundred days brought to view in Daniel VIII:14, was based, further than to state that it rests upon a solid foundation; one so solid, indeed, that now, after a lapse of half a century, the accuracy of his calculation has not, cannot be disproved.

According to the explanation of the angel, brought to view in Dan. IX:21, the reckoning of that period was to begin with the going forth of a commandment to restore and to build Jerusalem unto the Messiah, the Prince.

He explains to Daniel that of that long period, seventy weeks (490 literal years) were determined or cut off for his people to fulfill certain prophecies in, among which he mentions the rebuilding of the city of Jerusalem and the restoration of the Jewish state, the ushering in of the Messiah, the Prince, and finally the cutting off or violent death of the latter in the midst or middle of the seventieth week. The exact time for each of the predicted

events to happen is given, and thus we are furnished with the means of properly calculating its termination.

The command to restore and build (which fully embraces the specifications of the prophecy) was given by Artaxerxes Longimanus, B. C., 457, when Ezra received his decree containing provisions for the complete restoration of the Jewish commonwealth.

True, two decrees looking in that direction had been issued prior to the above date, but they were entirely too limited to fulfill the specifications of the prophecy, as both of them provided only for the restoration of the temple.

The commission to Nehemiah thirteen years later was no decree at all, and cannot be considered.

The decree given to Ezra, written in the original in Chaldaic or Eastern Aramic, the language of the Persian court, is found in full in Ezra, VII:12-23. When this went forth every specification of the prophecy was met, and we consider that all three of the decrees constitute "the commandment" as expressed in Ezra VI:14, and therefore the reckoning cannot begin prior to that event.

Now, according to the testimony of Ezra VII:7, the above decree was issued in the sev-

enth year of Artaxerxes Longimanus, which, according to the canon of Ptolemy, is placed in the year B. C., 457, and the accuracy of that canon is demonstrated by the concurrent agreement of more than twenty eclipses.

The starting point for the 2,300 days cannot, therefore, be removed from the above date without showing inaccuracy of Ptolemy's record of these eclipses. But Prideaux says that they have been repeatedly calculated, and have been found invariably to fall where Ptolemy has placed them.—Connection, Vol. I, p. 242.

Therefore it remains that, although W. Miller was mistaken in relation to the event that was to happen at the expiration of that period, yet he was perfectly correct in his reckoning, for if we subtract 457 from 2,300 we will find 1,843 left, and in A. D., 1843, he proclaimed the end. It was certainly the end of prophetic time, since no other prophetic period reaches beyond that date. There is, however, another indefinite period called "the time of the end," Dan. XII:9, which commenced at the expiration of the above defined period, which was not at all due to be understood at Mr. Miller's time. Had it then been understood, that time movement could not have taken place, and hence the

prophecy we are considering would not have been fulfilled.

From the above, therefore, we hold that the message under consideration has had its literal fulfillment in the above proclamation, starting, as it did, true to prediction, in the United States, and then spreading over the Old World.

Hence, we are now living forty-eight years this side of the opening of that awfully Grand Tribunal which is to decide our destiny for all eternity.

But here the objector may say: If the judgment had taken place in 1844 then the world would have been burned up, and we would not be here to-day, for certainly the Bible teaches that this earth shall melt with fervent heat at the day of judgment. Therefore your calculations in relation to the judgment must be wrong.

We answer: Hold on, friend, let us reason together. Probably you think of the day of judgment as an ordinary day of twenty-four hours. But such a period, as you will admit upon a moment's reflection, is entirely too short to even call the cases before that Grand Tribunal. No, sir! The judgment day, as will appear by and by, spans a whole millenium. It embraces investigation and trial, as

well as rendering sentence and its execution just as here on earth. For instance, a person charged with the crime of murder is brought into court. The charge is made, the testimony on both sides is duly considered, the verdict of death is rendered. This constitutes the first or investigate judgment.

At the appointed day set for the execution of the criminal comes the sheriff, leads the prisoner to the gibbet, and hangs him by the neck until life is extinct. This is the second or executive judgment.

Now, the judgment whose opening is proclaimed through this message refers to the *first* or investigative phase, as will be readily admitted after reading a description of its organization.

In the book of Daniel, chapter VII, we find a most sublime description of that august body in the following language:

"I beheld till the thrones were cast down (or chairs were placed, Luther's translation) and the Ancient of days did sit, whose garment was white as snow and the hair of his head like the pure wool; his throne was like the fiery flame, and the wheels thereof (Luther's translation) as burning fire. A fiery stream issued and came forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him. The judgment was set and the books were opened."

The fact that this tribunal is such a one where recorded testimony is considered and passed upon is too plainly taught in the Bible to need any further proof.

Only on one point in relation to the above quotation, a few words may not be amiss, namely: That that innumerable host which the prophet mentions as standing before the Great Judge, or ministering unto him, are not people who are being judged, but celestial beings, angels, who probably had recorded those very things which are written in those books. Those who are thus judged are either still sleeping in the dust of the earth or are living men and women upon this globe while that judgment is going on. The number of cases to be tried before that awe-inspiring court is so vast that human brain can not comprehend it.

It will embrace the whole family of Adam down to the last day of this dispensation. Is it any wonder that, although forty-eight long years have now already passed, its work is not yet completed? But, reader, do not take for granted that because that many years have

passed since the hour of judgment has come that it may take that many years more to complete it. There are other prophecies which utterly forbid such a supposition. Indeed, it is more than probable that that grand court will very soon reach the end of its docket, and then what? The seven last plagues, the end of probation, and the undisputable signs of the near coming of our Blessed Saviour.

Verse 8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

"Babylon is fallen." What is that great city? The Protestant clergy, to a man, cry out: The Catholic Church. But that answer will not do, for remember that this message applies this side of A. D., 1844, and you would hardly claim that the fall of the Catholic Church occurred since that date.

That church has been in a fallen condition ever since the woman committed fornication with the dragon, or ever since she became the acknowledged church of the Roman Empire. That church is brought to view in chapter XVII, under the symbol of a lewd woman, with whom the kings of the earth have committed fornication; and it is said of her that

upon her forehead was a name written: "Mystery, Babylon the Great, the mother of harlots and abominations of the earth."

Now, from the above it is evident that the passage now before us *cannot* refer to that mother of harlots at all, but must refer to some of her daughters—some who, up to A. D., 1844, had *not* been in a fallen condition.

The term "Babylon" simply denotes confusion, and undoubtedly is a figure taken from that ancient city where the confusion of tongues took place; and that symbol is as applicable to the daughters as it is to the mother, for, as has been shown, the religion of the latter was the result of a compromise with the ancient religion of Rome, is a mixture of truth and error, hence confusion. And since the daughters (those religious systems which, in course of time, sprung from that church, collectively called the "Protestant Church") retained more or less of the errors and traditions of the old mother, or fell into new error, they, also, are very appropriately thus symbolized.

But if it be thought that the term "Babylon" in our text cannot refer to the Protestant Church, we would advise such persons to compare that multitude of creeds and articles of faith which are believed by that church, first

one with another, and then with the Bible, and very likely they will come to a different conclusion.

Without the least hesitation we take the position that the *Protestant* Church, and it only, or, rather, a *certain* division of it, is thus symbolized in our text, and set forth as having fallen, and the cause assigned for, or, rather, the evidence given of her fall, is: Because she made all nations drink of the wine of the wrath of her fornication.

This same Babylon is referred to in chapter XVIII:2-3, and it is there said that she, also, as well as the mother, has committed fornication with the *kings* of the earth.

That the fornication alluded to above sets forth the existing union of church and state in the Protestant countries of the Old World, is admitted by many commentators. But that fornication was committed also centuries in the past, whereas our text foreshadows the perpetration of such a crime this side of A. D., 1844. Therefore it is very evident that we must look to another locality for the fulfillment of this prophecy. Where shall we look?

In remarks on chapter XII it has been shown that the church, while in that symbolic wilderness, was transplanted from the old world to this continent. We have also seen that the first message concerning the hour of judgment was directed, first of all, to the inhabitants of this Republic. And from the phraseology of our text we must conclude that this divine announcement of the fall of Babylon is also directed to the people of this country; for John beholds the second angel following the the first one. This certainly implies that he delivers his message at the same place and to the same people to whom his predecessor delivered the former, namely, to the people of the United States.

And since this message is not proclaimed with a loud voice, we must conclude that it is not applicable to Protestant countries in general, but will be restricted to the *limits* of this Republic.

But the question may be asked: Do you, then, claim that the Protestant Church of the United States is in that condition brought to view in our text? We answer: We do not! Because, as yet, she is not guilty of the charge made in the above; and therefore consider that prophecy, as yet, unfulfilled.

But what will constitute that fornication of Babylon? And what will be the wine of the wrath of her fornication? If the blending of religion and civil power in the monarchical countries of the Old World were symbolized as "fornication with the kings of the earth," would not such a blending of religion with civil power in our Republic be also fornication? It certainly would! And the fact that such a blending has never yet taken place proves beyond a reasonable doubt that this proclamation of the fall of Babylon is yet in the future.

But the wine of the wrath of her fornication, of which Babylon will cause all nations to drink, is simply the legitimate consequences which naturally grow out of such unholy union. Grievous error, obnoxious laws, sadly interfering with the rights of citizens guaranteed to them by the Constitution of the United States, and religious persecutions, will be the final result.

One more point may need a few words of explanation, namely: How this Republic can make all nations drink, since she exercises no jurisdiction over any foreign country? The answer is: Since the population of this Republic collectively represents by its individual members all the nations of the civilized world, it certainly can be truly said of her that she gave all nations to drink; that is, caused members

of all nations to suffer the evil consequence of such a blending.

But it may be claimed that the church is not the law-making power of the Republic. To which we answer: True, it is not now, because that foreseen blending of religion and politics has not yet taken place. However, when this prophecy shall be fulfilled, then our national assemblies will be largely under the influence and control of the so-called religious element of the country. And those oppressive laws and consequent religious persecutions will be due only to the combined efforts of the church element.

Verse 9. And the third angel followed them, saying with a loud voice: If any man worship the beast and his image and receive his mark in his forehead, or in his right hand.

After the successful blending of religion and politics in this Republic, as foreshadowed above, and the legitimate consequences of such unlawful union have been developed, still another message is foreshadowed by this passage.

It is one of warning, and *principally* directed to the citizens of *this Republic*, and hence first to be proclaimed in this country, as is evident from the phraseology of the text. For it says that this angel *followed* them. However, from

the statement that it was given with a "loud voice," we understand that its sound will be heard beyond the boundary lines of this Republic. But surely it is eminently proper to send the warning where the danger exists. And we have learned from remarks on chapter XIII:14 that "the image" is to be made here in the United States; and likewise that through the action or legislation of that ecclesiastical body which constitutes that image, the mark of the papal beast is also to be legally esbablished in THIS REPUBLIC.

It is therefore of the greatest importance that we, as citizens of the United States should fully understand:

1st. What will constitute beast and image worship? and,

2d. What is the mark of the beast?

To worship the beast simply means to render complete obedience, religiously, to the Papacy. All good Catholics do that. To worship his image will mean to render such obedience to a similar ecclesiastical Protestant body legally established in the United States. "The mark of the beast" is a virtual acknowledgement of the authority of the Church of Rome to change the law of God, or, more particular, the fourth precept. Therefore, beyond a doubt the IN-

TELLIGENT obedience to a coming national Sunday law will constitute "the mark of the beast."

But it may be asked why obedience to such a law should be called "the mark of the beast." and why it should be designated as "beast" and "image worship." Let the reader bear in mind that the institution of the seventh day as the Sabbath is the work of Jehovah; that it was set apart to commemorate the rest of the Creator, and that it was intended to serve man as a continual reminder of his Creator as the only source of all his blessings. But, above all, let it be remembered that the Sabbath precept in the Decalogue is the LAST ONE of the four which collectively constitute the first and GREAT COMMANDMENT, and for that reason it very appropriately contains the NAME and AUTHORITY of the great Law-giver.

Now, of this beast (or Papacy) against whose worship (or obedience) a fearful warning is given in the next verse, it is prophesied in Daniel VII:25: That "he shall think to change times and laws," or (as Luther translates) "shall dare to change time and law;" and that they (time and law of the Most High) should be given into his hands for a limited period.

Now, reader, we ask: Would it not have

been very strange if that enemy of God should have let such an opportunity slip to so mutilate and change that law as to defeat the object of the Law-giver? Most assuredly it would. Such an oversight could not be expected of that sagacious little hern, which had eyes like the eyes of a man, and a mouth which spake great things.—Dan. VII:8. That son of perdition, of whom it is prophesied that he exalted himself above God and all that is worshiped, being prompted by Satan, exactly knew where to mutilate and where to make the changes necessary for his nefarious purpose.

That first and great commandment was selected as the object of his attack. He at once expunged the second precept, well knowing that if men can be induced to adore images they soon will forget their Creator.

But, above all, that precept which sets forth the authority of the great Law-giver and His hallowed day, set apart for His honor and a sacred memorial of His rest, must be changed. And changed it was! by the authority of the Church of Rome, and not, as some fondly claim, by Christ and the Apostles. The day on which the pagans worshiped the sun, and which had gradually become a sort of festival, a day of rejoicing among the Christians, on account of the resurrection of Christ, was selected by "the man of sin" to supplant the Lord's "blessed day," and thus the honest-hearted followers of Christ have virtually, but ignorantly, paid homage to the law Changer instead of the Law-Giver for many centuries.

But it may be asked: Why, then, do nearly all the Protestant sects and denominations keep that day also? Ah, reader, here is the trouble. They have all come out of Rome, for, remember, she is "the mother." And they did not come empty handed. And remember, also, that the great Reformation began during that period in which the law and time of God was actually given into the hands of this God-dishonoring power.

Therefore, that Reformation, begun under Luther and others, was, after all, only a reformation in part, and has been going on ever since. But, according to divine appointment, the restoration of the Lord's Sabbath will complete the work begun in the sixteenth century.

It is probably in place to offer some proof of the fact that the Catholic Church did actually change the Sabbath from the seventh to the first day of the week, commonly called Sunday.

The Augsburg Confession, Art. 28, is to the point. M. Luther, Melanton and others,

speaking of the unwarranted assumptions of the Catholic Church, say: They allege the Sabbath changed into Sunday, the Lord's day, contrary to the Decalogue, as it appears; neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the church, since it dispensed with one of the ten commandments." (Emphasis mine).

But if Catholic proof be preferred, abundance of it can be found in their religious works. For instance, in one entitled, "Abridgement of Christian Doctrine," we find the following on the change of the Sabbath:

- Q. By whom was it changed?
- A. By the governors of the church.
- Q. How prove you that the church hath power to command feasts and holy-days?
- A. By the very act of changing the Sabbath into Sunday.

From the foregoing remarks it will be perceived that the intelligent keeping of the first day in lieu of the seventh is not such an insignificant matter as it may appear before one has investigated the subject, and as it is generally taught to be, because it is nothing less than a

WILLFUL transgression of the first and great commandment.

It is therefore no wonder that such a warning is mercifully sent, because many of God's children whose names are written in the Book of Life, and who will be members of that blessed party which is to be translated, are even now, though innocently, keeping that counterfeit Sabbath. And right here we desire to remark that no one who has kept heretofore, or is keeping now, the first day of the week, honestly believing that the day has been changed by divine authority, is guilty on that account. For, according to the teaching of our Lord, in John IX:41, we are responsible only for the light we receive.

We have stated above that the mark of the beast was virtually an acknowledgment of the authority of the Papacy to change the law of God, and that the intelligent obedience to a future national Sunday law would constitute that mark. That is, not a literal mark, but, rather, proof or evidence of sympathy and obedience to the above legislation. The mark is received either in the right hand or on their foreheads. Those who should simply abstain from labor on that day on account of the penalty attached would have the mark in their

right hand, for it is almost invariably employed in any labor. But those who also give full assent of their mind to that law receive the mark on their foreheads.

Verse 10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

The above sets forth the fearful consequences of beast and image worship. The coming issue, therefore, will be: Refuse obedience to that coming national Sunday law, and you will be treated like a public enemy—prohibited from procuring in a lawful way the necessities of life, and even your life will seemingly be in jeopardy. Or, obey that law, and you will have to "drink of the wine of the wrath of God, which is poured out without mixture."

But what is to be understood by that expression? Answer: "The wine of the wrath of God" denotes simply the consequences of His extreme anger. The statement that it is poured out "without mixture" indicates that the punishments thus threatened are prompted by divine wrath only, and are not to be inflicted with a view to correct the evil-doers. "The cup of His indignation" denotes the measure of

His holy displeasure, or extreme contempt for the above parties. Beyond a reasonable doubt this passage teaches that the parties under consideration shall suffer the terrible calamities bound up in the seven last plagues brought to view in the following chapters. But severe as those terrible judgments shall be they will only be, so to speak, forerunners of that overwhelming misery which those poor wretches shall experience when they shall behold the sign of the Son of Man in the heavens and comprehend their true condition. This overwhelming sorrow and regret at the time when all the tribes of the earth shall mourn, is set forth as being tormented with fire and brimstone in the presence of the holy angels and of the Lamb.

Some commentators take this clause and the next passage for literal language, and both of them are made to do duty in proving their horrible theory, namely, "eternal torment." Others, who reject that monstrous theory, still claim this as literal language, and argue that from chapter XIX:20, at the Second Advent a lake of fire and brimstone will exist, and intimate that their destruction in that burning lake is here foreshadowed.

We freely admit that the final end of those brought to view above, who might outlive all the horrors of the last plagues, will take place in a literal lake of fire, as we shall show hereafter; but that could not be called a torment, for death will be instantaneous.

Mr. Webster defines the word "torment" as: Extreme pain; anguish; the utmost degree of misery, either of body or mind. And that definition harmonizes exactly with our explanation.

It should not be everlooked that all the rest of the passage is figurative language, for instance, the drinking, the wine, the pouring, the cup, all are figurative, and therefore we must consider that the fire and brimstone wherewith the torment is inflicted are also figurative.

Verse 11. And the smoke of their torment ascended up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

"The smoke of their torment ascended up forever and ever." The first clause of this passage is simply a continuation of the above figurative language. And since the fire and brimstone which causes their torment (extreme anguish and misery) are figurative, it follows that the smoke arising from such a torment must necessarily be also figurative. Literally speaking, smoke is evidence of fire.

We take the position that the smoke which is said to ascend forever and ever represents the evidence of their mental agony. Their continual cries, curses and lamentations—not, as some imagine, through all eternity—No! but until they sink in death to rise no more.

"And they have no rest day or night who worship the beast and his image, and whosoever receiveth the mark of his name." The above (it will be admitted) is almost literal language, and fully describes the terrible condition of those unfortunates who are included in that class during the time of the seven last plagues. They have no rest neither day nor night. they suffer no bodily pain as the direct result of the respective plagues, they are tormented mentally; awake or asleep, it is all the same. And no wonder; for if one reads and reflects upon the infliction of those terrible calamities. and the dreadful suspense of those poor wretches, he must admit that rest, under such circumstances, is absolutely impossible.

Verse 12. Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus.

In chapter XIII:10, we found a passage of

nearly the same language. We found that it foreshadowed a period of time during which the patience and the faith of the saints would be severely tested. We found also that such a period actually did occur in our own Republic in A. D., 1844; that although the people of God met at that time with a sad disappointment, yet that afterwards they fully understood the cause of it, and through the careful study of prophecies relating to the end of this dispensation, received light on the Sabbath question, and found it to be their duty to keep We found that through diligent search of the Scriptures they had ascertained the fact that other prophecies must be fulfilled before they can reasonably hope to meet their blessed Saviour in the air; and further, that they are now patiently awaiting those events foreshadowed by inspiration.

Now, this passage brings to view again that same class—though at a still later date—they are here represented, not only as manifesting patience and the faith of Jesus, as in the former passage, but as keeping the commandments of God also. The keeping of those commandments, however, constitutes them worshipers of the living God, in contra distinction of the worshipers of the beast and his image,

against which the above warning was mercifully given.

Behold the great contrast between those two classes. One is represented as having no rest neither day nor night, the other as patiently obeying the commandments of God and leaving the consequences in His hands.

One more thought: Why is it said that they keep the commandments of God? Answer: Because when this prophecy shall be fulfilled there will be many who claim to keep all the commandments, but they will, in contra distinction from the above, be keeping the commandments as changed by the beast power.

The first test of obedience to the law of God of ancient Israel was upon the Sabbath commandment. See Exodus XVI:4. And according to the revelation of God Almighty to Jesus Christ, the last test, also, of the Israel of God, will be upon that precept. See Rev. XII:17. Ancient Israel did not enter into the Land of Promise, though they had sung the song of Moses beyond the Red Sea, only Joshuah and Caleb, and the reason assigned for their rejection was said to be unbelief. Of the last church the Lord says: "I know thy works, that thou art neither cold nor hot. So, then, because thou art lukewarm, and neither cold nor hot, I

will spew thee out of my mouth.

It will be admitted that the language, although figurative, plainly foreshadows a rejection of that church as a whole, but when we peruse that Scripture a little further, we find these encouraging words: "To him that overcometh will I grant to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne.

And now, reader, this little remnant of commandment-keepers are the overcomers of the Laodicean Church, and will enter the promised land because they have the faith of Jesus.

Verse 13. And I heard a voice from heaven saying unto me: Write: Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labor; and their works do follow them.

That voice from heaven did certainly not proceed from the angel, for we find his response recorded in the last clause, and, since only the Father, the Son, and the angel knew anything about these mysteries, it is most likely that this voice from heaven was that of our Lord Jesus.

Saying unto me: "Write." The words "unto me" seem to be added to inform us that John was thus addressed as representative of the church. As such he is commanded to write—what? "Blessed are the dead which

die in the Lord from henceforth." Beyond a doubt that expression must denote a particular point of time; this is generally admitted; but as to what time commentators differ widely. While the generally accepted theory makes this "henceforth" date from the writing of the book of Revelation. Others claim that the "henceforth" and its blessings did not become due until the Reformation of the sixteenth century had succeeded. And still others contend that it must be reckoned from A. D., 1844, because, they say, the third angel's message began to be sounded shortly after that date.

We must beg leave to differ with them all. We cannot accept the former, for if the "henceforth" refers to the time when John heard that voice on Patmos, we fail to comprehend why those who died in the Lord from that date onward should be any more blessed than those who had fallen asleep in Jesus prior to that date.

And if the blessing here pronounced simply refers to the general blessing, (See Matt. XXV:34) and is applicable to all the dead who have died and shall die in the Lord, then the expression "from henceforth" is altogether meaningless.

But since inspiration does not indulge in

meaningless phrases, we must conclude that the above referred to common acceptation is not correct.

And we also unhesitatingly reject the view that the "from henceforth" is now applicable, and has been for the last forty years, simply because, as we have plainly shown in comments on verses 8 and 9, that neither the message of the second angel, nor that of the third angel, is due even Now—January, 1893.

We take the position that the blessing which John was commanded to record is a special one, and will only be conferred upon the dead who shall die in the Lord during that fearful time when the very lives of the commandment-keepers shall be threatened; when beast and image worship shall have been duly established, just prior, and during the infliction of the seven last plagues.

But how, or in what way, will they be blessed? "Yea, saith the spirit, that they may rest, and their works do follow them."

They, according to the response of the angel, are blessed by being permitted to rest; rest while this old earth is being devastated by terrible calamities; rest while their former friends, neighbors, relatives and associates are drinking in the seven last plagues, the wine of the wrath

of an offended God. Yea, rest while their brethren are lingering behind prison bars, calmly awaiting their doom, or are undergoing severe persecutions, and are treated by their former associates as the offscum of humanity simply on account of their loyalty to the law of God; and because they remained faithful unto death under those trying circumstances, they will be entitled to the same reward as those who are to live through all the horrors of the last days, namely: Translation,

Verse 14. And I looked, and behold! a white cloud; and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sycle.

As stated in comments on verse 7, the line of prophecy which we have been considering begins with A. D., 1844. By the foregoing verses we were carried down to the end of this dispensation, and thus that line ends.

In the passage now before us, a new line commences. Events of a different character, which are to take place during the *same* period of time, but in a *different* locality, and clothed in highly figurative language, are presented; hence we are again carried back to the same period, namely: A. D., 1844.

"And I looked," says John. Why did he

look? Because his attention had been drawn by that voice from heaven; therefore he casts his eyes in that direction, and, says he, "I saw a white cloud, and upon that cloud one sat like unto the Son of Man."

That the Son of Man denotes our Saviour will not be disputed, but of what is that white cloud a symbol? Answer: Of the multitude of celestial beings whose record He will use as testimony in our favor before the throne of God at the great day of judgment, which, as we have seen, was ushered in and duly proclaimed all over the civilized world in A. D., 1840-1844. Says Daniel, VII:10: "Thousand thousands ministered unto him, and ten thousand times ten thousands stood before him: the judgment was set and the books were opened." And in the 13th verse, where the entrance of the Son of Man before that most illustrious tribunal is portrayed, we read the following: "And behold! one like the Son of Man came with the clouds of heaven," etc. This passage and the one under consideration refer to one and the same thing.

That innumerable multitude of celestial beings clothed in spotless white in our text, as a "white cloud," and the position of the Son of Man upon it, denotes his high elevation above the angels of heaven. He is the central figure. "The Lord of the harvest of the earth," both of "wheat" and "tares." "The crown upon his head" designates him as king, and "the sharp sickle in his hand "as ready to reap."

And we desire to remark right here that not the earth, but heaven itself, is the locality where this and the following predictions have been and will be fulfilled.

Verse 15. And another angel came out of the temple, crying in a loud voice to him that sat on the cloud: Trust in thy sickle and reap, for the time is come for thee to reap; for the harvest of the earth is ripe.

We have seen that the proclamation of the fact that the hour of judgment had come was duly given here upon *earth*.

This passage sets forth the solemn announcement in heaven, to the Son of God, that the time for Him to reap, or, to use more literal language, that the time to act as advocate for his people had come.

There is order in heaven as well as on earth, and it will be admitted that no judge will proceed to try a case unless the counsel in the case be duly notified. Should the Great Judge do less? Nay, verily.

But it might be argued: That our Saviour did not need to be informed of the fact that

the hour for the opening of that solemn tribunal had come. We answer: True, our Lord knew it without being told so by an angel, but remember that John saw and heard all these things that we may know what steps were being taken by our Saviour in our behalf in heaven while the proclamation concerning the hour of judgment sounded here upon earth!

Verse 16. And he that sat upon the cloud thrust in his sickle on the earth; and the earth was reaped.

This passage has been in a state of fulfillment ever since A. D., 1844, and will remain in that state until probation shall cease. Day by day the reaping is progressing. How long the harvest may last yet we know not. But since this passage and the two foregoing ones are expounded by some as teaching the Second Advent-because John saw the Son of Man upon a white cloud with a sharp sickle in his hand, to reap the earth—we desire to ask the thoughtful reader: Is not the investigative judgment really the harvest of the earth? Does not every case come before that august body for decision? Is not the distinction between the wheat and the tares made right there? Certainly! Right there our blessed Advocate will plead for each and every one of his sheep, for whom he gave his life; right there names are either retained or blotted out of the book of life. The final gathering of the saints, as well as the destruction of the wicked, will be entrusted to angels commissioned for that purpose, as we shall see by and by.

Verse 17. And another angel came out of the temple, which is in heaven, he also having a sharp sickle.

This angel is said to have come out of the temple which is in heaven. Why were those four last words written? Answer: In order to instruct the remnant church in relation to the next movement in their behalf after the termination of the investigative judgment.

This angel's work, therefore, does not begin until probation ceases. He, also, like the Son of Man, has in his hand a sharp sickle, which signifies that he, also, is prepared and ready for harvest work. He is seen to come out of the heavenly sanctuary where he has received his commission from the Lord of the harvest, (whose work of reaping the harvest of the earth will then have been completed) and awaits further instructions.

Verse 18. And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying: Thrust in thy sharp sickle and gather the clusters of the vine of the earth; for her grapes are fully ripe.

This passage defines the work of the angel alluded to in the last verse. From this passage we learn an important lesson, namely: That the actual "gathering of the clusters" will not begin immediately after the termination of that grand court of inquiry which, as we have shown, is now in session; but that proceedings will be stayed until definite orders shall be given, and the loud cry be heard from the altar to proceed with the gathering of the clusters, for her grapes are fully ripe.

But what may we understand by the angel who came out from the altar, which had power over fire? What by the gathering of the clusters of the vine of the earth? And what by the expression that her grapes are fully ripe?

Before we try to explain the above, we desire to say that the scene here foreshadowed will never take place here on earth, but will in due time occur around the throne of God.

The angel whom John saw come out from the altar of that heavenly sanctuary, which had power over fire, is doubtless that same celestial being brought to view in chapter VIII:3-5 inclusive: He officiates at the altar where, in a golden censer, he burns incense and offers it with the prayers of the saints.

He has power over fire! What fire? Not

the fire which, at the end of the thousand years, shall purify this earth, as some claim, but power over the fire of the altar. For in chapter VIII:5 we read: "And the angel" (the same one brought to view in our text) "took the censer and filled it with fire of the altar, and cast it into the earth; and there were voices, and thunderings and lightnings, and an earthquake." This very act of the angel is here foreshadowed, and because he had received authority to thus use the fire of the altar, he is called the angel "which had power over fire." For it will be admitted without any argument that special power and authority was necessary for this strange act of the angel.

It is said that the angel which had power over fire "cried with a loud cry," saying: Thrust in thy sickle. What is foreshadowed by that loud cry? It seems that it foreshadows the united and unceasing prayers of the people of God for deliverance from their persecutors just prior to their deliverance. True, the angel, and not the church, is represented as uttering this loud cry, but it should be remembered that the prayers of the saints find their way to the throne of Grace through the service of the angel at the altar. Therefore, in answer to that loud cry for deliverance, comes the

order "to gather the clusters." We shall have occasion to show in the following chapters more plainly that the loud cry of the angel and the casting of the fire into the earth will occur just prior to the deliverance of the saints.

What is meant by "the gathering of the clusters of the vine of the earth?" "The final destruction of the wicked," say those who locate the fulfillment of this prophecy at the end of the thousand years. We cannot accept their exposition for the following reasons:

1st. At the end of the thousand years the New Jerusalem will descend upon the earth, but there will be no temple in it, and hence it will be impossible for even an angel to come out from the altar; and,

2d. There is not a syllable said concerning the destruction of the wicked by this angel.

We take the position that the work of this angel has nothing at all to do with the destruction of the wicked. It is the work of gathering them, and only that, which is assigned to him.

We desire to draw the reader's attention to Matt. XIII:30. In that parable the wicked are represented as tares. Says our Lord: "And in the time of the harvest I will say unto the reapers: Gather ye together first the

tares and bind them in bundles to burn them, (not burn them, but make them ready for it) but gather the wheat into my barn."

It will be admitted that in the above precisely the same idea is set forth. The reapers will be instructed to "gather" and "bind" the tares in bundles, but have no further instruction.

Even so this angel's instruction (who probably superintends the reapers) will only be to gather the clusters.

What may we understand by that expresssion? A single wicked person cannot denote a cluster no more than a single tare could denote a bundle.

The single individuals are represented as tares. Therefore we conclude that the "gathering of the clusters" foreshadows the gathering of great organized multitudes in a certain locality.

Now, reader, in order to prove that such a gathering is clearly foreshadowed, we will read chapter XVI:16: "And he gathered them together into a place called in the Hebrew tongue Armageddon."

Now we have found the great place of rendezvous. We all have heard it mentioned as the place of a future great battle.

There is no disagreement on this point. And

this shows us very plainly that the foregoing exposition is correct, and that the mission of that angel will be to cause the assembling of those great armed forces who are to engage in that fearful battle of Armageddon.

The announcement of the angel, "for her grapes are fully ripe," seem only to indicate that the measure of their iniquity is full, and the time for their destruction has come.

Verse 19. And the angel thrust in his sickle into the earth and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

The expression, "And the angel thrust in his sickle into the earth," simply denotes that he made use of the power granted him, and fully accomplished his mission.

We call the attention of the reader to the language of this passage to compare with the foregoing one. In verse 18 it was said to the angel: to thrust in his sickle and gather the clusters, but in the passage before us it is said that he gathered the vine of the earth. What are we to understand from that?

If the clusters represent the armies of the nations, then it seems reasonable to argue that the vine which produces those clusters represents the immediate cause of the existence of those armies, and that is—ROYALTY—with its

love of power and desire to domineer over others. But when this prophecy shall be fulfilled the time will then have fully come for our Lord to put down all rule and authority, and for that reason it is said here that the angel gathered the "vine" of the earth and cast it into the great wine-press of the wrath of God. The gathering of royalty and its legitimate outgrowth preparatory to its final destruction is the subject of this prophecy.

Verse 20. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horses' bridles, by the space of a thousand and six hundred furlongs.

"The wine-press was trodden without the city." The key to the proper understanding of this prophecy is found in the correct application of the term "city." Now, since the clusters to be pressed are symbols denoting the great armies of the kings of the earth, it follows that not only the wine-press itself must be a symbol, but also the city in the suburbs of which that wine press is to be trodden, must be a symbolic city.

It cannot denote the New Jerusalem, as some teach who locate the event here foreshadowed at the *end* of the thousand years, because that beautiful city, when it shall come down to be the grand capital of the renewed earth, will be a real and not a symbolic city.

But if this city is a symbol, what does it represent? We answer: Rome! Not the city so called on the river Tiber, but Rome the Empire. That symbolic wine-press is to stand outside of the boundary lines which constitute Papal Rome.

When Russia shall have accomplished its long-cherished design upon Constantinople; when the Ottoman empire shall have crumbled to pieces; when the combined forces of Europe, and probably those of other continents, shall be concentrated near that famous old battle-field of Armageddon, then they will be at the proper place, designated by inspiration as the locality where the wine-press of the wrath of God is to be trodden.

But cruel and terrible as that coming conflict will be, that battle itself will not constitute the treading of the wine-press at all. For the fierceness of the wrath of God will be fulfilled in that most awful hail storm brought to view in chapter XVI, which, as we shall see in due time, is to constitute the last one of the plagues.

Reader, just imagine, if you can, hail stones weighing fifty pounds and upwards falling upon an army while either on the line of march or in bivouac. "The blood came out of the winepress even unto the horses' bridles by the space of a thousand and six hundred furlongs." That is, a distance of about two hundred miles.

It is most likely that the contending armies will be scattered over that distance, and that that terrible phenomenon will extend over that whole territory, slaying men and beasts alike, for only through a miracle the life of either could be saved in such a storm.

Probably some one may remember hail storms of a few minutes' duration, where the average weight of the hail stones would not even reach one ounce, yet the ground would be covered to the depth of four or five inches.

Now, reader, we are assured by inspiration that in that awful storm the hail stones shall average the weight of a talent; that is, about 56 pounds of our weight. A storm of only a few minutes' duration would cover the face of the earth probably several feet deep with solid blocks of ice. The blood of the millions of men and beasts will colour the waters of the melting masses of ice, and there is nothing to prevent the *literal* fulfillment of this prophecy, although it is clothed to some extent in symbolic language. "And blood came out of the wine-press even to the horses' bridles by the

space of a thousand and six hundred furlongs."

Thus this prophetic line has carried us to the end of the dispensation. And while the former one pointed out the blessings in store for the people of God, this one points to the horrors that await the living wicked at that time



CHAPTER XV.

Verse 1. And I saw another sign in heaven great and marvelous, seven angels having the seven last plagues, for in them is filled up the wrath of God.

In the passage before us a new line of events is introduced, namely: The seven last plagues. Hence we are carried back to the point of time when the preparations for their infliction will be consummated, namely: To the closing of the investigative judgment, whenever that may be.

John says he saw seven angels having the seven last plagues, "for in them" (that is, in those plagues) "is filled up the wrath of God." His just indignation against the disobedient of the last days. And this indignation or wrath is made manifest by sending seven great calamities successively upon the guilty parties as a just punishment for their extreme wickedness.

And according to the passage under consideration, the infliction of those calamities is entrusted to seven celestial beings, each one of them empowered to afflict a part of the inhabitants of the earth in a specified manner and designated localities.

Verse 2. And I saw, as it were, a sea of glass, mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

It is very evident, and will be admitted, that this and the foregoing passage have no connection whatever. In the former, seven angels who have charge over the infliction of the seven last plagues are merely introduced, and then the view recorded in this passage is presented. Now, if no connection exists between the two, the question arises: Why is this view presented?

It seems there can be but one cause for its introduction at this place, namely, a desire of our compassionate Saviour to *encourage*, and thus strengthen the power of endurance of the faithful few during that hour of temptation just *prior* to their final deliverance.

It will be remembered that in verse 13 a blessing was pronounced on those who should

die in the Lord from henceforth, and that it was said that they should rest from their labors, and that their works should follow them. Here John is permitted to behold a glimpse of their final victory and glory, and put it on record, so that at the proper time the people of God may, in the height of their trouble, and while seemingly forsaken by all, look with the eyes of faith beyond to that glorious victory described above.

We therefore claim that this passage, and not only this, but also verses 3 and 4, are thrown in parenthetically for the purpose above explained; and that with verse 5 really begins the delineation of the events introduced in verse 1.

And we further claim that the above three verses contain a *literal* description of a place and of a scene which will surely take place before the throne of God.

That this grand and beautiful expanse really exists, and is located immediately before the throne of God, we learn from chapter IV:6, which reads as follows: "And before the throne there was a sea of glass like unto crystal," etc. In that passage it is said to be a sea of glass "like unto crystal," which suggests perfect transparency. John saw it then

for the first time, and thought it was actually a sea, the crystal-like fluid of which had suddenly congealed and become glass. In the passage now before us he beholds this beautiful place for the second time, and in trying to describe its ravishing beauty, he says: "I saw, as it were, a sea of glass, mingled with fire." From the language used, it seems that John was not sure of its being actually a sea of glass, but it seemed so, and had the appearance of being mixed with fire.

From both descriptions it seems evident, be it what it may, that it is a place of supreme brilliancy and matchless beauty, and is simply beyond description.

Upon this beautiful expanse he sees a company of triumphant victors, having, and doubtless using, the harps of God. Who are they?

John says he saw them "that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name."

By the above description we readily recognize them as those brought to view in verse 12, chapter XIV. Although pressed almost beyond endurance, they had steadfastly refused obedience to such laws as would cause them to become thereby transgressors of the Eternal Law

of Jehovah. In a word, these are the overcomers which shall constitute the remnant church.

Verse 3. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying: Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints.

In the third verse of the fourteenth chapter it is said of this same company, while standing on the Mount Zion, that they sung, "as it were, a new song before the throne," etc. Therefore the conclusion seems reasonable that the song of Moses and of the Lamb was actually that song that was, "as it were," new. That is, it had never been sung before the heavenly throne as this company rendered it. True, the song of the "Lamb" had been sung by the four beasts and the twenty-four elders. (See Rev. V:9-10.) True, also, that the song of "Moses" had been sung centuries ago on the coast of the Red Sea. (See Exodus XV.) Yet neither the elders nor yet the children of Israel had had such an experience as that blessed company shall have. For the ancient Israelites were only saved from their pursuing enemies, and the elders had been resurrected from the grave and clothed with immortality, whereas this company had been miraculously delivered from the clutches of their enemies,

and then changed to immortal beings, translated and ushered into the presence of their Saviour, or King. Therefore this company can sing both the song of Moses, because of their miraculous deliverance from their enemies; and the song of the Lamb, for by the blood of the Lamb they were redeemed.

"Saying: Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints."

Verse 4. Who shall not f ear thee, O! Lord, and glorify thy name? for thou, only, art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.

Praises of Almighty God and the Lamb and enthusiastic admiration of that glorious plan of salvation through which they had been saved, will be the theme of that blessed company before the throne. But am ong those words of praise and adoration we notice some utterances on which a thought or two seem to be necessary, namely:

"For all nations shall come and worship before thee, for thy judgments are made manifest." What is the meaning of that clause?

It will be admitted by all that the expression "shall come" emphatically points to the future; it would therefore indicate that this company

has the pre-eminence over all the rest of the redeemed; being permitted, first of all, to appear before the celestial throne and render their song of deliverance.

But what shall we understand by the last clause of the passage? What are the judgments that are made "manifest" at that time? This expression can refer to two things only. either intimates that the judgments rendered in the late court of heaven (the investigative judgment) are then made known through the first resurrection. Or that "the commandments of God" (which are also called his judgments. See Psalm, chapter CXIX) shall then be fully known and properly understood, thereby intimating that those nations who should come and worship before him should from thenceforth fully understand how to fear God and glorify his name—through obedience to his commandments.

Verse 5. And after that I look ed, and behold! the temple of the tabernacle of the testimony in heaven was opened.

As we have stated above, with this passage the vision introduced in verse 1 is resumed.

John says: "And after that I looked," meaning that after the view described in the three preceding verses had been presented to

him, he looked, and "behold!" says he, "the temple of the tabernacle of the testimony in heaven was opened." Beyond a shadow of a doubt this can only refer to the Most Holy place of the Sanctuary in heaven, the very place where in the ark under the mercy seat the original two tables of stone containing the unalterable law of the Eternal God are safely deposited.

It is true the words "temple" and "tabernacle" are used interchangeably, but since they occur in the same sentence they cannot both mean the same thing. The word "tabernacle" has also the meaning of a "sacred place," and if that definition is accepted in this passage, all is clear; for the two tables of stone which Moses made after the pattern showed him in the mount, and which were kept in the ark, were called "the testimony." Therefore we may safely conclude that John, by the above language, reveals the fact that, while he looked, the Most Holy place in the temple in heaven was opened, and recognized as such, because he beheld there the tables containing the testimony of God.

Verse 6. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

We learn from this passage that at the time when this prophecy will be fulfilled there will be no mediator or high priest officiating in the Most Holy place of the true tabernacle pleading for mercy for any one. For that great Court of Inquiry which is now in session will then have completed its work and adjourned sine die. What further use could there be for an advocate? That very Advocate who pleaded so earnestly in behalf of the people of God, will then be making preparations for a great campaign against his enemy, the usurper of his kingdom, and for a grand reception of his late clients, his brethren.

No! instead of a compassionate Saviour pleading before the mercy seat, John beholds seven messengers of vengeance issue from that place—beyond a doubt the same beings introduced in verse 1—arrayed in the spotless garb of purity, and their hearts filled with righteous indignation against those presumptuous dustworms of the earth who had dared to set at naught the pleadings of a crucified Saviour, as well as the admonitions of the Almighty Father, by continually and deliberately breaking the first and great commandment.

Verse 7. And one of the four beasts gave unto the

seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

We have seen that those beings called "beasts" are engaged in the heavenly sanctuary as priests unto God; that they were once dwellers on this globe, like we are now, but that they had received a resurrection from among the dead immediately after that of our Saviour. One of those beings gave unto the seven angels seven vials full of the wrath of the Eternal God. What do we learn from this symbolic representation? We learn that those seven last plagues will not at all be sent for the purpose of correction, like other great calamities this side of that period, but that they were dictated by an angry and offended God as a just punishment for willful disobedience and rebellion.

The symbolic receptacles containing the wrath of God were said to be full, indicating that there will be no room for any mercy in them. They simply contain the reward of the living transgressors. Says Isaiah, III:11: "Woe unto the wicked! It shall be ill with him; for the reward of his hands shall be given him."

Verse 8. And the temple was filled with the smoke from the glory of God, and from his power, and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled. A cloud by day and a pillar of fire by night was the visible evidence of the presence of Jehovah, and Israel followed that cloud for forty years. And as long as the cloud covered the tabernacle and the glory of the Lord filled the temple, Moses, who stood as mediator between the Lord and Israel, could not enter into the tabernacle.—See Exodus, XL:34-35.

In the scene presented to John he beheld the temple filled with smoke, and it was evidence to him that the Lord was present in the temple. But as the term "smoke" is used, not only as evidence of the presence of the Lord, but also to represent his anger, (see Deut. XXIX:20) we are inclined to believe that that expression was used to convey the idea that the Lord will be filled with anger and indignation while his messengers—the seven angels—are afflicting the wicked with the judgments of God.

The expression "no man" no doubt refers to those who had until then officiated under our High Priest in that heavenly sanctuary.

But at that time the door of mercy will have been closed. He that is filthy and he that is holy at that time will so be found when the gathering of the saints takes place.

CHAPTER XVI.

Verse 1. And I heard a great voice out of the temple saying to the seven angels: Go your ways and pour out the vials of the wrath of God upon the earth.

The Great Judge, seated upon the throne of Universal Empire, surrounded by the indescribable splendor of his heavenly retinue, in his just indignation has now decided upon the penalties of the rebels of this planet, and having commissioned seven celestial beings with the execution of his just judgments, he bids them now to proceed on their mission of vengeance. This final command, "Go your ways," etc., must therefore be located just prior to the beginning of the plagues.

And right here we desire to warn the reader and cry out: Beware! Beware of accepting such expositions of these judgments as the truth, which claim all these plagues as mere symbolic representations. Beware of such so-

called expositions which teach that even now five of those plagues are already in the past. We might well look for such expositions in these last days. We consider such works as being prompted by that arch-deceiver to lull men right on the brink of a terrible precipice into a feeling of supreme security. For why should men fear if five of the seven judgments could be inflicted and the fact not be known at Would it not be more than probable that all? the remaining two would also prove to be insignificant affairs, and that afterwards the world would rock along in the same old style as if nothing at all had happened? Certainly it Therefore we cry out once more: Beware! For those seven last plagues are not mere symbolical representations, denoting some local wars and political disturbances, as explained by some; but they foreshadow calamities of such a nature and magnitude as the world has never witnessed before. We contend that all of them are still future and strictly literal, although some symbolic expressions were retained, and we think necessarily so. For were it not for the retention of those symbolic terms denoting parties and powers, no one would have ever been able to locate any one of those plagues.

But as they are retained, and we have become perfectly familiar with their meaning, we are thus enabled to locate them properly. With these preliminary remarks we will enter upon our task, and the observant reader will admit, as we proceed, that we were correct.

Verse 2. And the first went and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men, which had the mark of the beast and upon them which worshiped his image.

From the above language we unavoidably must come to the conclusion that upon this American nation will fall the very first shower of the unmingled wrath of God. And from the position taken, it certainly is the proper place. Here it is where the mark of the beast is to be legally established; here it is where the image is to be erected; here it is where the true church had been transplanted from the Old World; here it is where the first angel's message was first preached in 1844, and here it is also where in due time the second and third angel's messages will be delivered.

We have noticed, and here repeat, that all those who, with the whole issue before them, either in obedience to the authority at Rome or in Washington, D. C., will accept and keep, either through fear or sympathy, the first day of the week as the Sabbath, surely come under this head, and will therefore be the very subjects to be afflicted by the first scourge of God.

We do not wish to be understood as claiming that this scourge will only rage in the United States or on the American continent. Far from it; for there will at that time be many in different parts of the world who have "the mark of the beast," and who worship him instead of the Living God.

All we claim is: that the first vial will be emptied on this continent; or, in plain words, that the disease foreshadowed will start and become epidemical first in this country. What this noisome and grievous sore really is we are not informed. Would not that terrible, loath-some disease now known as the smallpox fill every specification of the prophecy to the letter? We believe it would.

Verse 3. And the second angel poured out his vial on the sea, and it became as the blood of a dead man, and every living soul in the sea died.

The sea became as the blood of a dead man. Well, how does the blood of one dead become? Offensive! extremely disgusting to the smell! But it does not only become nauseating to the smell, but also very dangerous to life, for even the air coming in contact with that infectious

substance becomes contaminated and pregnant with deadly poison. With the sea in such a putrid condition, it is no wonder that, as our text says, "Every soul in the sea died."

But what is to be understood by that expression? Mere animal life in the ocean? Hardly!

We must remember that this is an infliction of the unmingled wrath of God upon the guilty inhabitants of a doomed world. Is it, therefore, not to be expected that this second plague would, like the first one, also be the direct cause of pain and suffering of the guilty? It certainly is. We are therefore inclined to the belief that "the souls in the sea" refer equally, if not exclusively, to the multitudes who at that time may happen to be on the bosom of the great deep, either for pleasure or business, and not alone to those, but also to the inhabitants of small islands, for the atmosphere of such would necessarily become impregnated with the infectious odor of such decayed water, and naturally would produce death within a short time.

But upon what sea is the second vial poured out? Or, ought we to understand from that passage that all the great bodies of water will thus be contaminated? Such would, possibly, be the correct view. However, we are in-

clined to the view that not all the great waters be thus contaminated, but only that one which intervenes between the two prophetic beasts brought to view as the two great enemies of the people of God—the Atlantic. It was that ocean across which the Church of the Old World fled from persecution, and which to-day may be called the great highway, the connecting link between those two great empires, for uncounted multitudes have for more than a century been crossing and recrossing from one to the other.

And since those plagues are mainly directed against the inhabitants of those two empires, it seems very appropriate that their connecting waterway should be visited by these scourges as well as the territory occupied by them.

Verse 4. And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood.

There are no comments necessary to be made on the above, for its language is perfectly plain, and just means what it says. The only question that presents itself is: Will all the rivers and fountains of the earth be changed into blood, or only those of certain countries, and if so, what countries?

We are fully convinced that a correct answer

can be given to the above questions, but since the passage now under consideration does not furnish any light on the subject, we will pass over it for the present, and await further information.

Verse 5. And I heard the angel of the waters say: Thou art righteous, O! Lord, which art, and wast, and shall be, because thou hast judged thus.

The angel who had been commissioned to change the waters into blood breaks out in praise of the Eternal God, and acknowledges that the terrible judgment he has inflicted in obedience to His command is just and righteous. Why? Verse 6 tells it.

Verse 6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

Is it then true that the last generation of wicked will also be guilty of the crime of murder? Guilty as a *nation* of shedding the blood of the saints and their teachers?

The emphatic declaration of an angel is: "They have shed the blood of saints and prophets." And since it would be the height of presumption to question the testimony of this celestial witness, we are bound to accept that information, and believe that that generation, or, to be more definite, that nation whose

rivers and fountains will be turned into blood, and who shall have to drink of it, will surely be justly chargeable with the crime of murder, as specified above, and if they have not actually shed the blood of the saints of God, it is not to be credited to them, but to the restraining power of Jehovah.

Verse 7. And I heard another out of the altar say: Even so, Lord God Almighty, true and righteous are thy judgments.

In the above we have another corroborating evidence that those judgments are righteous and true. Why are two heavenly witnesses brought, as it were, on the stand to declare that those judgments, but in particular this third vial, is a true and righteous judgment? May it not be for the sole purpose of convincing us of the righteousness of this terrible judgment also? We, who probably think that because the blood of the remnant church is not actually spilled by her enemies, that therefore they cannot be charged with murder, and hence this awful cup would be too severe? May it not be for the purpose of teaching us more plainly the truth that intention is as chargeable as action?

One more thought on this point: The very language John uses seems to establish the above

view, for he says: "I heard the angel of the waters say." And again, in verse 7: "I heard another out of the altar say." Were not the expressions of those angels calculated to make John firmly believe that the pouring out of that third vial was an absolutely true and righteous judgment? To be sure they were.

Now, reader, please remember that John was one of the brethren who have the testimony of Jesus; and if those declarations were calculated to more firmly convince *him* of the righteousness of this terrible judgment, will they not produce the same effect in us? They will.

But it may be asked how those two heavenly witnesses knew of the intentions of that people (whose rivers and fountains had been thus polluted) to shed the blood of the saints so as to be enabled to thus testify. Ah, reader, this query is easily solved. At the time when this prophecy will be fulfilled there will be found on the statute books of some country a law enacted for the purpose of better protection and preservation of the so-called "Christian Sabbath," and the penalty attached for the violation of that law will be death.

Will not that heavenly messenger who shall be sent to that country to pollute its waters know of that death sentence on its statute books? Most assuredly he will. And if that country should be a republic, where the law-making power is vested in the people, would not that people be guilty of *intention* of shedding the blood of those who would disregard that law? Certainly they would.

But this is not all the source of information from which those heavenly witnesses derive their conviction and ability to thus testify that this judgment is a true and righteous one.

It will be admitted by all that in any civilized country prior to the execution of a criminal, he is imprisoned for safe keeping until the time set for his execution. Now, if in a country alluded to above, many thousands such lawbreakers can be found and brought before the courts, is it not reasonable to suppose that at the time when the angel shall make his appearance in that locality to change its waters into blood the prisons of that country will be crowded with victims to that unjust law calmly awaiting their day of execution if it be the will of God? at the same time sending their fervent petitions for speedy deliverance to the throne of Grace. And, by the way, here is where the angel who officiates at the altar in heaven gets his information.

Those prayers for deliverance were wafted

from the altar of incense as a sweet savor unto the mercy seat, through the ministrations of the angel at the altar in heaven. For concerning his duty, we read: "And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints, upon the golden altar, which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand."—Rev. VIII: 3-4.

From the above it appears very clearly that both of those angels were in a position to know, and hence well qualified to declare that judg-

ment to be true and righteous.

But how shall we find out whether this transformation of the waters is to be a general calamity existing at the same time all over the earth, or whether it will be a local one, and if so where will it be located?

The testimony of the angel recorded in verse 6 forbids the theory of a general judgment. "For," says he, "they have shed the blood of saints;" and again, "for they are worthy." It is evident that, according to the testimony, all of them will have a hand in the shedding of the blood of the saints; hence all become

guilty. But how can all the people participate in that guilt except the law-making power is in the hands of that people? It will be conceded that only under such circumstances a whole nation can become responsible for the consequences growing out of the enactment of its laws.

Now, since it is a fact that only under republican form of governments such necessary law-making power is vested in the people, it follows that those of all other governments cannot be considered guilty of shedding the blood of saints of the remnant church unless the law-making power is at that time actually in their hands.

Hence, unless such a change is effected, they are not included in the charge of the angel, neither will their rivers and fountains be polluted, nor will they have to drink blood.

If a law concerning some point of religion should be passed in Russia or Prussia, and in consequence thereof thousands of conscientious people should be imprisoned and be under sentence of death, no informed person would lay such cruelty to the charge of the masses, simply because he knew that they had nothing to do with the making of the laws.

But supposing such a thing to happen here in

our glorious land of liberty, would not the people of this Republic be the guilty party? Most

assuredly they would.

Now, dear reader, will you accept it? and absolutely none else, is that country where, before long, according to the sure word of prophecy our great father of waters, with all tributaries, and all other rivers, all our beautiful brooks and bubbling springs will, as a token of the wrath of the Eternal God, be turned into Don't say: Nonsense! Fanatic! But reflect. There is overwhelming sane! evidence to prove the correctness of the position taken. This is the country now under prophecy; this is the country where the church was transplanted, hence the country where she will have to meet her last enemy; here it is where the dragon is going to make war with the remnant of the seed of the woman; and here it is where the death penalty brought to view in Rev. XIII:15 will be found on the statute books duly endorsed and legalized by the people of the United States of North America.

Blood! Blood! Blood everywhere! That putrid substance in the great Atlantic strikingly symbolizes that ocean of blood which the Church of Rome spilled when she slew her fifty millions during the dark ages.

That beautiful, rich and crimson fluid in rivers and fountains will strikingly symbolize the living blood in the arteries of the remnant church; that very blood which the apostate daughter of the old harlot will at that time be so anxious of shedding.

Verse 8. And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire.

By the pouring out of the fourth vial the rays of the sun are brought into requisition to punish the guilty wretches.

This passage does not foreshadow what we call extremely hot weather. O, no! It foreshadows a season when the sun's rays will actually have the same effect on human flesh as fire has, for it is said that power (more than ordinary) was given for the purpose of tormenting the wicked.

Verse 9. And men were scorched with great heat, and blasphemed the name of God, which had power over these plagues; and they repented not to give Him glory.

Men were "scorched with great heat." To scorch anything means to burn it on the surface. Have you ever been scorched? If so you will certainly remember the excruciating pains you suffered.

What a horrid picture is here presented! Imagine men covered with ugly, putrefying

sores, and hence their poisoned blood rushing through their systems in high fever heat, the air laden with an almost unbearable stench from the deadly substance that fills the ocean, blood in all the rivers and springs to quench their burning thirst, and, to crown their misery, even the sun, the great source of a thousand blessings, is turned against them and become their tormentor. And may we not conclude that this plague will also be a death blow to vegetation? It certainly seems so.

And yet under these horrible circumstances we are informed that men (these same men who are thus being punished) will revile the name of that Being who alone has power over these plagues.

- And we are informed that they repented *not*, to give God the glory, fully proving thereby that they are absolutely incorrigible, and hence the judgment of God true and righteous.

But there is one point on which, so far, nothing has been said; namely, that of location.

It will be admitted that from the reading of verse 9 the same people who had been smitten with the former plagues were also made to suffer from the fiery rays of the sun; but so far we have found no evidence of its extension beyond the limits of the United States. In the next verses, however, we are supplied with the necessary information in order to fully locate this fourth calamity.

Verse 10. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain.

That the City of Rome is the location where the fifth vial will be poured out needs no argument, since this will be readily admitted by all intelligent Protestants.

A single city on this whole earth the special object of the wrath of God! What a thought! That city where that dust-worm resides who arrogantly claims to be the god on earth; claims to be the vicar of the Son of God, and claims to be infallible.

But the effect of pouring this vial upon the seat of the beast will be that his kingdom will be full of *darkness*.

Now, two questions present themselves here which must be correctly answered if we desire to understand the nature of this plague and ascertain its location, namely:

1st. What is to be understood by his "kingdom?" and,

2d. What by the term "darkness," with which his kingdom shall be filled?

Every intelligent person knows that the Pope

has been entirely stripped of the last vestige of temporal power.

He knows, also, that there is scarcely any hope for him ever to be reinstated among the crowned heads of the world. Where, then, is his kingdom?

Or does his kingdom consist of subjects only, as some claim, and embrace all such as acknowledge him as the head of the church and submit to his authority in an ecclesiastical point of view?

If only individuals constitute the kingdom of the beast then it is absolutely impossible to locate this plague, since there is probably not a nation on the face of the earth which does not contain among its members individuals who claim to be Roman Catholics, and who bow to the authority of the Holy (?) Father.

But if it is impossible to locate this plague, then the statement of the inspired writer relative to its location was insufficient, and failed to accomplish its object. And that prophecy was written in vain! Away with such a theory!

But from our text it is certain that a kingdom of the beast will be in existence at the pouring out of the fifth vial.

It is evident, therefore, that neither the loss of the temporal power of the Pope will prevent the existence of the kingdom when this vial shall be poured out upon the city of Rome, nor yet can the fact that Roman Catholics are found in all parts of the earth change the boundary lines of that kingdom. Only one way seems left to us to locate that kingdom; and, thank God, it is a sure one. Inspiration has defined it so closely that there is no need of caviling over its limits.

The thirteenth chapter, verses 1 and 2, fully describe it. We therefore unhesitatingly claim that the kingdom of the beast alluded to in our text embraces the combined territory of the original ten kingdoms known as "Papal Rome."

We come now to the second question, namely: What is to be understood by the term "darkness?"

Mr. Webster defines the word as having eight different meanings, namely:

- 1. Absence of light.
- 2. Obscurity.
- 3. A state of being intellectually clouded; ignorance.
 - 4. A private place; secrecy.
 - 5. Infernal gloom; hell.
- 6. Great trouble and distress; calamities; perplexities.
 - 7. Empire of Satan.
 - 8. Opaqueness.

A mere glance over these definitions will at once rule out six of them as absolutely not applicable in our text, and therefore only two are left to choose between, namely:

"Absence of light;" or, "Great trouble and distress; calamities; perplexities."

We are aware of the fact that the view is accepted by many that this plague will be something similar to that Egyptian darkness recorded in Exodus X:21-23. But if we accept that view we certainly teach that the seven last plagues and those of Egypt are pretty near the same.

It is true they were typical of those future scourges, but can no more be compared in severity to them than the tabernacle of the wilderness can be compared to the temple in heaven on the point of beauty; or the Aronic to the Melchisedec priesthood in duration.

Beside the above objection, we ask: Would the mere absence of light for a certain length of time in our age of coal oil, gas and electricity be such a great calamity as to deserve the name of "plague," and be looked upon as a part of the unmingled wrath of an offended God? Certainly not.

But now let us define the word "darkness" as meaning "Great trouble and distress, calam-

ities and perplexities," and the passage would convey the meaning that as soon as the vial had been poured out upon Rome the City, Rome the Empire would be full of trouble and distress. And this seems more reasonable.

The two-horned beast, i. e., the United States, the home of the remnant church, has then had its portion and drank its bitter cup to the very dregs, covered with noisome sores, drinking blood, and being scorched. Now, the bitter cup is presented to the Leopard beast, Papal Rome. "And they gnawed their tongues for pain." Mere absence of light would not cause pain. When men gnaw their tongues for pain that pain must be excruciating.

But we are inclined to believe that the term "darkness" embraces even *more* than the torments of the plagues. National troubles, political complications, war and rebellion, may all be included in that term; and in the following chapters we shall find that just about at that time a great gathering of forces will take place. The advance towards the "Holy Land" will then be due, as we shall see by and by.

Russia, who is *not* included in the kingdom of the beast, will probably take advantage of the horrible state of affairs existing at that time in the ten kingdoms of Europe, and take

Constantinople. Such a move on the part of Russia would at once bring just such a state of affairs into existence in the "kingdom of the beast" as is expressed by that term.

Verse 11. And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

We have learned from verse 9 that those guilty wretches brought to view there, while being tormented with divers plagues, still blasphemed the name of Him who had power over those plagues, thereby virtually acknowledging their own incorrigibility and the righteousness of the judgments of God. And we have seen that these sufferers constitute the *Protestant* division of Babylon.

In the text before us we have to do with the *Catholic* division, and we find those who are spoken of as gnawing their tongues for pain blaspheming the God of *heaven*.

Comparing this language with that of verse 9 causes us to believe that the words "of heaven" were added in order to understand thoroughly what God they blasphemed, since the Pope is called the "God on earth." The object of inspiration seems to be to prove both branches of Babylon beyond any possible doubt incorrigible and presumptuous rebels, and clearly

demonstrate the righteousness of the judgments of God.

These doomed wretches blaspheme God because of their "pains" and their "sores."

Right here we get a clue. What caused these pains? and what the sores? Why, almost beyond a doubt those sores are the effects of the first vial poured out in the United States.

A contagious disease like the smallpox having now crossed the Atlantic, struck the territory of the Papal beast, and become epidemic, the atmosphere being so polluted that vaccination only tends to spread the malady more rapidly, instead of arresting it.

And those pains, on account of which they gnaw their tongues, what are they? Why, most likely the effects of the fourth plague, for if any severe pain will cause one to gnaw his tongue, a burn will. Now, if we are correct on this point, then it follows that the localities principally affected by the fourth plague will be the territories of both beasts, i. e., both enemies and persecutors of the church, namely: Protestant America and Papal Rome.

Verse 12. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared. As the seat of the beast upon which the last vial was poured was a symbolic seat, so, also, "the great river Euphrates," upon which this vial is to be poured, is a symbolic river, and its name given for the purpose of aiding us in understanding and properly locating this plague. But since we have to do with a symbolic river, it follows that the water of that river is also symbolic water, and further, that the drying up must also be symbolically understood.

That the mere drying up of a second or third class river cannot constitute one of the terrible last plagues, is too plain to need argument. He who can believe that a literal river is here under consideration has absolutely no idea of what the seven last plagues mean.

Even the reason assigned for the drying up of that river ought to, and will, convince any man of ordinary intelligence if he will but reflect a moment that it cannot mean a literal river.

What sane man would claim that, in order to cross a river, or to advance with an army beyond a river, it would be necessary to dry it up?

But if it be a symbolic river, what ought we to understand by it, and why was the river named?

We know from the Scriptures that people,

nations and tongues are symbolized as "waters;" and since the *location* has been revealed by naming the river, it is very evident that that people is under consideration who inhabit the territory watered by that stream. And who are they? Answer: The Turks!

When the waters of a literal river are entirely dried up there will be no longer a river.

Neither will there be a Turkish Empire when the people who formed that empire shall have been either absorbed by another nation through conquest, or actually destroyed through agencies such as war, pestilence, famine, or any other calamity.

This, and only this, is to be understood by the pouring out of the sixth vial—the utter absorption or destruction of the Ottoman Empire. The prophet is, in this vial, not so definite in the how such drying up or dissolution is to be accomplished, since the people of God will not, as in the former plagues, be eye witnesses of the ravages of this vial, but, with probably few exceptions, be far away from this scene of trouble. We have, therefore, in this case, only the necessary information to fully understand what is to follow.

From this, then, we have seen that it is not that second-class river (and it is hardly such, for it is only about four hundred feet wide at Hellah, which marks the situation of ancient Babylon) that is in the way of the kings of the East, but really the squadrons defending the territory now occupied by the Ottoman Empire. And we learn further that the very object of the dismemberment of that empire will be to give the Eastern nations a chance to advance westward unmolested over territory formerly occupied and defended by that power.

It has been stated at the beginning of the chapter that the seven last plagues were mainly directed against the enemies or persecutors of the people of God. We used the word "mainly" because, doubtless, other nations will suffer also, more or less, from the consequences of those plagues; and because this sixth plague is an exception to all the former, and not at all sent to afflict the same class of people, but simply to remove a nation who has until that time held possession of the Holy Land-the land promised as an everlasting possession to the seed of Abraham, and which has thus far been in possession of his illegitimate seed, must then be made ready for the permanent occupancy of the legitimate heirs. The sons of "Ismael" must be removed to make room for the sons of "Isaac," for the prophecies concerning the

former have then been fulfilled to the letter. (See Gen., chapters XVI, XVII, XXI and XXV.

We shall return to this subject in following chapters.

Verse 13. And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

Three unclean spirits "like frogs." Our Saviour had power to cast out unclean spirits. In the Scriptures those unclean spirits are called by divers names, often "familiar" spirits; and persons making use of, or communicating information received through such spirits, were called "wizards" or "witches."

But people of our day and time have gone so far away from the teachings of the Bible that one who expresses his belief in the existence of such is at once set down as an ignoramus or superstitious fanatic Yet even now the world is full of them, only they are now called "mediums."

John saw those spirits come out of the mouth of the dragon, and of the beast and false prophet; that is, issue forth from the respective territories thus symbolized.

They are symbolized by frogs. Why? On

account of their croaking voice. The unclean spirits of ancient times uttered their infernal information and dark sayings in a frog-like, muttering voice. Says Isaiah, VIII:19: "And when they shall say unto you: Seek unto them that have familiar spirits and unto wizards that peep and that mutter," etc.

Mr. Webster defines the word "mutter" thus:

- 1. To utter words with a low voice and compressed lips (exactly as a frog utters his croak).
 - 2. To sound with a low, rumbling voice.

And defining the word "croak," he says:

"To make a low, hoarse noise in the throat, as a frog;" and,

"To make any low, muttering sound resembling that of a frog or raven."

Verse 14. For they are the spirits of devils working miracles, which go forth to the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty.

In comments on chapter XIII:14, it has been shown that those unclean spirits have appeared upon the stage of action even now under the phenemenon of modern Spiritualism, and are getting ready to do the work assigned them by prophecy at the proper time.

It has been shown that in the short period of forty-five years it has spread over a vast territory, and is now counting its outspoken devotees even by the millions, although the number of them who virtually believe the cardinal doctrine upon which Spiritualism is built, viz: The immortality of the human soul, is fully as great, if not greater, than the combined number of Christian Church membership. For nearly all sects and denominations accept that doctrine, and many who do not come under that class believe it also. The probability is therefore very strong that still greater multitudes may ere long become full-fledged Spiritualists. We are told that these evil spirits go forth to the kings of the earth and of the whole world to gather them to the battle of the great day of God Almighty.

Why are "the kings of the earth" mentioned separately? Why was it not simply said that they go to either the kings of the earth or that they go forth to the kings of the whole world to gather them? Either one of those statements would have been sufficient were it not that a certain information was to be conveyed by that separate mention. We admit freely that we cannot answer that question unless it was expressly written to inform us that even the American Republic would be persuaded by those Spiritualistic manifestations or seductive

promises to take a part in that coming conflict.

We are well aware of the fact that as long as we shall not tamper with our Constitution, such a thing will be out of the question. But according to prophecy, as we have shown, the time will come when such a tampering shall be sanctioned by the people; and who can say what the consequences will be? We have the sure word of prophecy on our side.

But what is to be understood by the gathering to the battle of the great day of God Almighty? Simply that through the influence of Spiritualistic manifestations the great powers of the world will somehow be persuaded to mobilize their forces, and simultaneously advance to a common center to do battle, probably with the hope of conquering and annexing territory to their possessions, or of preventing the occupation of it by other powers, or of checking the conqueror in still further advance.

And, reader, do you ask where that bone of contention lies buried? where that common center will be located? or where that great battle at the day of God Almighty will be fought? Then listen to the prophet:

"Proclaim ye this among the Gentiles: Prepare war; wake up the mighty men; let all of the men of war draw near; let them come up; beat your plowshares into swords, and your pruning hooks into spears; let the weak say, I am strong; assemble yourselves and come all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, Oh, Lord! Let the heathen be awakened and come up to the valley of Jehosaphat, for there will I sit to judge all the heathen round about."—Joel III:9:12.

The above is a prophecy of the same great battle, and it emphatically designates the great battleground. The valley of Jehosaphat is right at Jerusalem. The Kidron flows through it, and it is situated between the Mount of Olives and Mount Moriah.

With a word, Jerusalem or its immediate surroundings is the place where, according to prophecy, the gathering of the armies of the nations will take place, and the greatest of the battles of earth will eventually be fought.

Verse 15. Behold! I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.

That the above language is that of our Saviour will be admitted by all. But he says: "Behold! I come as a thief."

Well, reader, how does a thief come? Did

you ever see one come? No! For if you did that would-be thief made a failure.

Then we should say that a thief comes unexpected and unobserved. But if the coming of our Saviour be thus, can his coming "as a thief," and his glorious second advent in the clouds of heaven, and with the unspeakable glory of the Father, be one and the same affair? Think before you answer, reader, and you will, like the humble writer, soon perceive that such can not be the case.

But what, then, shall we understand by this coming of our Saviour "as a thief?"

Simply this: That there is a work to be done *prior* to his grand and glorious advent upon the earth in order to safely house the sheaves of the harvest, and that *this* work will be accomplished in a private and unperceived manner.

And, reader, in order to prove to you that such a work will be done, we will quote our Saviour's own language. He says, speaking of the tares between the wheat: "Let both grow together until the harvest, and in the time of the harvest I will say to the reapers: Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn." Now, reader, take notice, this

passage does not say that the reapers shall burn the tares, but simply collect and make them ready for burning.

And in explaining that parable, he says: "And the reapers are the angels."—Matthew XIII.

Therefore, reader, the whole mystery is solved. For the coming of the Lord "as a thief" means the gathering and binding of the tares in bundles in the time of the harvest, and prior to the gathering of the wheat.

The language, "Behold! I come as a thief," is for the instruction of the people of God, so that when they shall behold the gathering of the great armies of the nations they may know that the time of their deliverance is at hand. Christ, as the Lord of the harvest, does his work of reaping during the investigative judgment. The gathering of both, wheat as well as tares, he does through the reapers, or angels.

"Blessed is he that watcheth and waiteth, and keepeth his garments, lest he walk naked and they see his shame."

Many questions present themselves right here which must all be correctly answered if we would understand this prophecy:

1. For what must one "watch" in order to obtain that blessing, and when?

- 2. What are the "garments" which cover one's shame?
- 3. What constitutes the "blessing," and when will it be conferred?
- 4. Who is to be understood by the pronoun "they?"

We answer these questions thus:

- 1. This language is addressed to the church of the last generation of this dispensation, and is applicable just prior to the establishment of the mark of the beast and the erection of the image in the United States. With the latter event "the hour of temptation" which shall come upon all the world to try them that dwell on the "earth" begins. (See Rev. III:10.) Therefore one must, in order to obtain that blessing, watch himself during that most dangerous period when both persuasion and coercion will be used to induce or force men to transgress the law of the Most High.
- 2. The garments (plural) of the remnant church, by which they will be recognized at that time as the people of God, may be enumerated as: 1st, Obedience; 2d, Faith. For it is said that they keep the commandments of God and have the faith of Jesus. (See Rev. XIV:12). And these two characteristics are the "garments" (if they retain them until pro-

bation ceases) that will hide their shame effectually; that is, cover their former transgressions.

- 3. The fact that their former unrighteousness is being covered up (or hidden) constitutes "the blessing," and that fact will be made manifest to them at the time when the forces of the kings of the earth and of the whole world shall be gathered together for the battle of the great day of God.
- 4. The angel brought to view in chapter XIV:18, who received his order from the angel at the altar to thrust in his sickle and gather the clusters of the vine of the earth, is charged with and superintends the gathering of the wicked, and the angels who are to do the work are the ones alluded to as "they." All those whose shame they see will be gathered as tares, and those who have kept their garments will be passed over.

John is ordered to write to the angel of the church of Laodicea: "I counsel thee," says the Saviour, "to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.

That church is now upon the stage of action, and that divine counsel applicable even now.

As a whole, the church is indifferent towards it, and is just what the Scripture says: "Neither cold nor hot;" nor will she admit that she is in need of anything. Yet the time will come when out of her will be gathered a remnant for the glory of God, which, having accepted that divine admonition, shall be able to stand firm during "that hour of temptation," and thus retaining their glorious garments, hiding their shame, shall receive the above blessing.

Verse 16. And he gathered them together into a place called in the Hebrew tongue Armageddon.

And he gathered them. Who is to be understood by that pronoun? In the fourteenth verse we were told that the three unclean spirits which work miracles shall go forth to the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty. And here it is said that "he" gathered them together into a place called in the Hebrew tongue Armageddon. How shall we harmonize these two statements? for it is obvious that both refer to the same gathering. We harmonize them very readily, for although both statements refer to the same gathering, yet it is inaugurated by different agencies, and for very different purposes.

Chapter XV:14 represents the attempt of

Satan to collect the combined forces of the powers of the earth in the Holy Land to contend for its possession or division among them after the Turkish power shall have been wiped out of existence through the ravages of the sixth plague, whatever that may be.

Those three unclean spirits go forth to the great powers, and through the performance of miracles seek to convince them of the advantage or eminent necessity of having their armies present in the Holy Land in order to obtain proper recognition as claimants to a portion of that territory lately occupied by the Turks. They only, however, are said to go forth to gather.

Not so with the passage before us. It does not set forth an attempt to gather, but makes known the fact that such a gathering of a certain class for a certain purpose, into a certain place, will take place.

The pronoun "he" refers to the same being brought to view in chapter XIV:17, and since it is said that he came out of the temple which is in heaven, and received his order to gather the clusters of the vine of the earth directly from the angel who officiates at the altar, we know that his authority emanates directly from Almighty God as the Great Judge of the inves-

tigative judgment. And according to the judgment rendered against Babylon, she is to suffer the *fierceness* of the wrath of God in the *last* plague; and since it, like the others, is to be inflicted in a *certain* locality, and since Babylon is scattered all over the earth, it will become necessary to *gather* those who compose that mystic city in that pre-determined locality. And *this* is the information conveyed to the people of God in the above prophecy.

Armageddon, the great plain of Esdraelon, situated in Galilee, and Samaria, famous as an ancient battle ground is the place selected, according to this prophecy, as the great rendezvous of the armies of the kings of the earth, and the place, as we shall see, where the great wine press is trodden.

Verse 17. And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven from the throne, saying, it is done!

"Saying it is done!" What? Most assuredly that which had been ordered to be done in the beginning of the chapter, namely, the pouring out of the seven vials.

We are not informed whose voice was heard, but since it is expressly stated that it came from the throne, it is most likely that it was that of the Father. Verse 18. And there came voices, and thunders, and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.

It is not said that these voices came from heaven, and, therefore, we are pretty sure that they represent voices that will be heard at the proper time here on earth.

Thunder and lightnings followed! voices here upon earth are at times associated with thunders and lightnings? The voices of commanding generals in time of war. Now, reader, remember that all the kings with their armies, not only those composing the two prophetic beasts, but others, also, even the kings of the East, have been gathered at that ancient battlefield. What else could now be expected? For many years in the past the great nations of Europe had tried in vain to solve the so-called "Eastern question;" that is, to come peaceably to an understanding concerning the division of the Turkish territory. And since they could never agree on that subject, they had simply agreed to allow the Turk to hold possession until, at some future time, it might be possible to get rid of that vexed question. They all well understood that, if an appeal to arms became necessary to solve it, the whole civilized world would be drawn into the conflict.

And for this reason they had for many years upheld the so-called "sick man of the East" against the aggression of his natural foe—Russia.

But when this prophecy shall be fulfilled, there will be no "Sick man of the East" to uphold; for the Empire of Turkey will have been wiped out of existence very suddenly, no matter how, and without any warning whatever to the crowned heads of Europe. It is no wonder that, under such circumstances, they would hasten to that coveted territory with the strength of their respective kingdoms to divide it peaceably, if possible, but be ready to fight for its possession if it must be. And since they could never agree, even among themselves, concerning its division, the case will be much more complicated when America and the kings of the East come in also as interested parties. Therefore, as the final result of that great assemblage, the voices of our text will be heard, and "thunder and lightnings." The solution of "the Eastern question" will then have begun. The end of it we shall see by and by.

"Thunder and lightning!" Thousands of pieces of artillery at once belching forth thunder and lightning. It is no wonder that John thought it thundered and lightened.

Most any one would come to that conclusion unless he actually saw the engagement. Besides, John had never seen a firearm of any kind; hence, if he had actually seen the battle, he would not have been able to understand it. To prove this, we refer the reader to chapter IX:17. John, in that passage, describes Turkish cavalry with firearms in action thus: "And the heads of the horses were as the heads of lions; and out of their mouth issued fire and smoke and brimstone." In firing, their guns being elevated about level with the mouths of the horses, and knowing nothing about firearms caused him to think the fire and smoke issued from the mouths of the horses.

But since the thunders and lightnings represent the great future battle of the nations, we must conclude that the earthquake which occurred at the same time was also a symbolic one, and one of such magnitude as had never occurred upon the earth since man inhabited it.

But if this earthquake is a symbol, what does it foreshadow?

Rebellion! Revolution! Anarchy!

In chapter XI:13 we read: "And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand." This passage is as emphatic in language as the one under consideration, and yet it has no allusion at all to a literal earthquake, but is used as a symbol to foreshadow and illustrate a great political upheaval in France, which occurred in the closing years of the last century, a period of internal strife and bloodshed known as "the French Revolution."

Now, since we know that that revolution has been thus symbolized, we see no hindering cause why the earthquake brought to view in this passage should not also denote such. One not confined to a single country or nation, but one of gigantic proportions, probably extending over the whole civilized world.

We are aware of the fact that some writers on the book of Revelation take all this language to be strictly literal, and thus explain the passage. They quote Joel III:16, and claim that "the roaring out of Zion" there spoken of, and the great voice from the throne, saying, "it is done!" are identical, and are really the cause of the earthquake.

We can neither accept the language of our text as literal, nor the passage relied on as proving its literality, as having anything at all to do with the passage under consideration, because Joel prophecies of the *great day of God* when

not only the earth, but also the heavens, shall be shaken, and when sun, moon and stars shall withdraw their shining, but that day will be still future when this prophecy shall be fulfilled, as we shall see by and by.

Those writers also quote Jerem. XXV:30, and Heb. XII:26. We leave the reader to judge whether they contain the necessary proof.

We take the position that not only the language of verse 18 is symbolic, but also that of the two following verses, and that none of those things foreshadowed therein are consequences of the pouring out of the last vial, but may be considered more as a description of the circumstances that had grown out of the sudden destruction or absorption of the Ottoman Empire.

What the effect of the pouring out of the last vial will be we shall be informed of in due time.

Verse 19. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the fierceness of his wrath.

What great city was it that was divided into three parts? It cannot be Babylon, for she is also mentioned in our text; and since it is a symbolic city, we must look for it somewhere else.

We have seen in chapter XIV:20 that the city in the suburbs of which the great wine press is to be trodden is Papal Rome. And we learn from chapter XI:13 that the tenth part of the city fell in that earthquake. Now, France is one of those ten kingdoms which constitute Papal Rome, and since it is represented as one-tenth of the city, it follows that the ten kingdoms collectively constitute that great symbolic city which in our text is represented as being divided into three parts.

We take this prophecy, therefore, to teach that at the time of its fulfillment those ten kingdoms will be grouped into three parties forming alliances with each other to maintain what they call "the balance of power." Such a division is indeed very likely, if anything should occur which would disturb the security of the Turkish possessions, but to foretell how those divisions will be made would be folly.

"And," says the prophet, "the cities of the nations fell. Well, if by the falling of the tenth part of the great city the overthrow of the kingdom of France was symbolized, then the overthrow of other kingdoms or governments would also be fitly symbolized by the

falling of the cities of the nations. Hence this Scripture foreshadows a general dissolution of the existing governments, if not of all the nations of the earth; at any rate of those which are recognized by inspiration as forming the the two great beasts.

"And great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath."

We have learned that the term "Babylon" denotes confusion, and is used by inspiration to symbolize a mixture of truth and error; and that it is applied to the Protestant Church as well as to the Roman Catholic, and sometimes both branches as a whole are thus brought to view.

Babylon, or Babylon the great, is sometimes represented as a lewd woman, and sometimes as a city. When represented as the former, it denotes a union of church and state; when as the latter, it may represent the religious organizations as such, or it may represent the individuals composing them; yea, it may represent the inhabitants of certain countries, or the territory itself. For it should be remembered that anciently the term "Babylon" denoted not only a city, but also an Empire.

It will therefore be perceived that the above

term cannot be expounded everywhere alike, but that we must be guided in every instance by the context if we desire to correctly understand this grand book of Revelation.

"And great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath."

Now, reader, we desire to call your attention to the fact that, according to this prophecy, the remembrance of great Babylon occurred subsequent to the pouring out of the seventh vial, and subsequent to the voices, thunderings and lightnings, and the great earthquake.

This shows plainly that our above exposition is correct, and that all those things are *not* at all the consequences of the pouring out of the last vial.

But what is symbolized by the term Babylon in this passage, is the next question to be solved. In chapter XV:1 we learned that in the seven last plagues is filled up the wrath of God. But here we find that the fierceness of his wrath is contained in the seventh vial. It, so to speak, contains the very essence of his wrath; and it is therefore evident that the term "Babylon" in this passage cannot denote church organizations of either branch, nor can it denote Catholicism and Protestantism combined. But since

the plagues are sent to punish evil-doers, the term in this passage must also represent individuals, whoever they may be who are destined to suffer the extreme horrors of the last plague, and are thus set forth as representatives of that great City of Confusion. Having assured us that she will not be forgotten, but will in due time drink of the fierceness of the wrath of God, John resumes in the next verse the description of the effects of the great earthquake. Says he:

Verse 20. And every island fled away, and the mountains were not found.

Since the earthquake represents a great upheaval or rebellion of the nations against their respective governments, it is evident that the islands which fled away and the mountains that were not found must denote something that had some connection with that rebellion. And from the phraseology it seems that a fruitless search had been made for the mountains, and that it was known that whatever or whoever is represented as islands had fled away.

Now, from chapter XVII:9 we learn that mountains symbolize kings. The passage reads as follows: "And here is the mind which hath wisdom. The seven heads are seven

mountains, on which the woman sitteth, and are seven kings. (M. Luther's translation).

Now, since we have a divine explanation of that point, we conclude that the islands also which fled away denote officials of an inferior rank.

And it is a noteworthy fact that in all national upheavals the monarchs and other high officials are, in particular, very closely watched.

And, reader, would such a general outbreak of rebellion and anarchy be in the least surprising at that time? Remember, it is set forth as occurring at the time when the kings and their great armies have gone to divide the Turkish territory. The bayonets which have kept the nations quiet thus far will then be out of the way.

Socialism and Communism are rampant even now all over the Old World, and are only kept down by the soldiery. With the latter out of the way, who could guarantee the peace of Europe for any length of time? That turbulent element is only awaiting an opportunity to hoist the red flag. If no sooner, that will be given when this prophecy shall be fulfilled.

Verse 21. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

Here, again, we come to absolute literal language, and from the reading it is so plain that the hailstorm, and it *only*, constitute that last plague, that there is no further use of argument on that point. The only question that remains to be considered is that of location.

It is argued by some that this hailstorm will extend all over the inhabitable world, and the reason given for such a view is, because the vial was poured into the air, and it is claimed that the air was thereby *tainted*, and since the air surrounds the whole earth, it is argued that the hailstorm also will extend thus far.

We beg leave to differ from such a view for the following reasons:

- 1. In that case, the gathering of the nations at Armageddon would *not* have been necessary.
- 2. The symbolic wine press is to be trodden without the city; or, in plain language, the slaughter under the seventh vial is to take place outside of the territory of Papal Rome.
- 3. It is said that great Babylon came in remembrance before God, and it was that mystical city which was to drink the fierceness of his wrath. But since Babylon does not at all denote the whole world, the hailstorm cannot be of that extent.

If the plain statement had not been made

that the wine press was trodden without the city, we should have then claimed that that terrible hailstorm would fall upon the territories of both of the symbolic beasts, constituting both divisions of that great city. But since such is the case, we are thoroughly convinced that the great storm will be confined to that portion of Palestine which shall be occupied by the great armies of those respective countries which, collectively, constitute Babylon.

And we desire to remark right here that we do not consider the great battle of the nations brought to view above the battle of God Almighty, for which they shall be gathered by the angel.

On the contrary, that gathering will be induced by those unclean spirits for the purpose of conquest or division of the Holy Land. We consider that great hailstorm and the consequent slaughter of those combined forces and their leaders "the battle of God Almighty," and the sole object of their being gathered. The falling of those hailstones upon the heads of those unsheltered millions symbolizes the treading of the wine press, and Papal Rome symbolizes mystic Babylon.

For further particulars on this point see remarks on chapter XIV:20.

One more thought, and we are done: John says: "And men blasphemed God." This shows the utter depravity in those who were thus punished, and the absolute righteousness of the judgments of God; but it shows, also, that some who are partakers of this terrible judgment will escape with their lives even from that. With the last verse this prophetic line closes. The period over which it extends is probably a *single* year, as we shall see in following chapters.



CHAPTER XVII.

Verse 1. And there came one of the seven angels which had the seven vials and talked with me, saying unto me: Come hither; I will show unto thee the judgment of the great whore, that sitteth upon many waters.

With this passage another prophetic line is commenced. In this chapter we are carried back to the establishment of the Papacy, A. D. 538, Romanism from its beginning to its end, but in particular setting forth her judgment as a worldly power.

But the question might arise: Why was this written? All this was considered by our Saviour as indispensably necessary for us to know, or it would not have been thus revealed.

Inspiration goes back therefore, to the beginning of its career, and touching here and there on the most prominent points in her history, carries us downward on the stream of time until we finally behold her desolation. Hated, despised, abhorred by all the nations of the earth.

"Come hither;" says the angel, "I will show unto thee the judgment of the great whore that

sitteth upon many waters."

From the language of the text, we conclude that the contents of this chapter are exclusively for the people of God; for, according to its phraseology, John was addressed by one of the seven angels who had the seven vials, as a representative of the church. The words "saying unto me" seem to convey that idea.

But why was it necessary for John to change his position in order to behold the judgment of that lewd woman? Did you ever consider that point? It was necessary, because the true condition of the woman could not be properly represented to John on the Isle of Patmos. This will appear more clearly as we proceed. Now, remember, reader, that "a woman" is used by inspiration to symbolize a church, and that if represented as lewd, she stands as a symbol for an apostate church; that is, one which is united with civil power.

It has been shown above that "waters" denote people, tongues and kindreds.

This woman is said to sit "upon many waters."

To sit upon anything is to put one's weight

upon that thing; in fact, to be borne up by it.

Verse 2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

From comments on chapter XII it has been shown that the Church of Rome, soon after the so-called conversion of Constantine in the early part of the fourth century, committed the crime of spiritual fornication by lowering her standard and allowing many of the rites and superstitions of the pagan worship of the Romans to creep into the church in order to gain popularity and converts; and as the result of such a compromise, became the state religion of the Empire.

But the rulership over that Empire was soon after changed, and in process of time it was divided into ten kingdoms, but as each of those kings fully endorsed that religion and made it the religion of their respective kingdoms, fully acknowledging the spiritual authority of the Papacy over their subjects, it certainly can be truthfully said of that symbolic woman, that she committed fornication with the kings of the earth.

"And the inhabitants of the earth have been made drunk with the wine of her fornication."

Her fornication, as has been shown above,

consisted in an unlawful union of Church and State. The wine of her fornication is simply the consequences which grew out of that unlawful union.

Now, we ask: What were the natural consequences?

- 1. A death blow to all religious liberty.
- 2. A spirit of intolerance and superstition; and,
 - 3. Religious persecutions.

And with this symbolic wine the inhabitants of the earth have sure enough been intoxicated at various times, as the history of the dark ages will testify.

Verse 3. So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns.

Since John emphatically states that he was carried in the spirit (not the body) into the wilderness, we are sure that the wilderness must be a symbolical one. The woman of chapter XII fled also into the wilderness after the elevation of the man child to the throne of God. There is but one symbolic wilderness, hence we conclude that John was carried in spirit to the same wilderness into which the woman had fled; or, literally speaking, that

John's mind was, for the time being, put in the same condition which is represented by the woman's flight into the wilderness. We shall explain this better as we proceed.

"And," says John, "I saw a woman sit upon a scarlet colored beast."

We have seen that a woman denotes a church, and that a beast represents an earthly government, and since scarlet is the color of royalty, it is evident that the woman sitting upon such a beast must represent a church upheld by a kingdom, for the statement that she was sitting upon that beast would indicate that the burden of her weight was carried by that kingdom.

The statement, however, that the beast was full of names of blasphemy, would be indicative of the fact that the government of that kingdom was *not* in harmony with, but in rebellion against God.

The statement that the beast had seven heads and ten horns shows it to be Papal Rome. The reader is now so familiar with that symbol that explanation is unnecessary.

Verse 4. And the woman was arrayed in purple and scarlet colors, and decked with gold and precious stones, and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication.

No doubt the above was calculated to serve as another pointer by which to identify the woman, in that it draws our attention to the ostentatious display of wealth by the clergy of the Roman church.

The statement, however, that the woman was also arrayed, like the beast, in the colors of royalty, indicates plainly that she herself, as well as the beast which carried her, laid claim to royalty; in fact, that of the two the woman was actually above the beast.

And, reader, such a state of affairs actually existed, as historians tell us. It was the church first, the State next. The Pope made and unmade kings. The golden cup in her hand represents the pure Gospel of Christ as contained in the Scriptures, but this beautiful emblem of purity is full, not of the teachings of "the meek Nazarene." No; but full of the dogmas and arrogant claims of "the man of sin." All of which had grown out of that unlawful union of Church and State.

Verse 5. And upon her forehead was a name written: Mystery! Babylon the Great! The mother of harlots and abominations of the Earth!

In Exodus XXVIII:35-38, we find instructions to Moses to make a plate of pure gold, and engrave upon it the words, "Holiness to the

LORD," and fasten that plate to the mitre of Aaron, the High Priest, that he may wear it on his forehead when ministering in the holy place.

The Pope, most likely in imitation of the Aaronic mitre, wears one, upon the front of which the following words appear in blazing jewels:

"Vicarius filii Dei." That is, translated into English, "Vicar of the Son of God."

In our text inspiration points, as it were, to those three Latin words which set forth that presumptuous claim of "the man of sin," and interprets them as they are interpreted by the Deity, namely, as meaning "Mystery! Babylon the great, the mother of harlots, and the abominations of the earth."

Verse 6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration.

John's language proves that he did no more comprehend the meaning of that symbol than the early Christians comprehended why the Papacy destroyed dissenters. He saw the woman drunken with the blood of the saints and of martyrs. They saw Papacy elated when the blood of hereties flowed in streams, but could not tell the real cause of all that blood-

shed. Therefore, when John, as a representative of the church, was carried into the wilderness, astonishment was all he felt when he saw that woman, but was not able to comprehend the true cause of her condition. But it may be asked: Why does John say, "I saw the woman drunken with the blood of the saints and the blood of the martyrs of Jesus?"

Simply to teach us who live in the last days a lesson, namely, that any church, backed by civil power, no matter what kind, is liable to persecute, for such is shown by this symbol to be the legitimate fruit of a union of Church and State.

That symbolic woman represents Rome—the church of Rome in both of its phases. Under the first, the woman became intoxicated with the blood of three millions of saints; under the last, she got drunken with that of fifty millions of martyrs of Jesus.

"And when I saw her I wondered with great admiration." Luther translates that clause thus: "And I was much astonished when I saw her." We think the latter more suitable.

Verse 7. And the angel said unto me: Wherefore didst thou marvel? I will tell thee the mystery of the woman and of the beast that carried her, which had the seven heads and ten horns.

The above contains, seemingly, simply a

promise to John that he should be enlightened concerning the mystery of the woman; that is, why she got drunk on the blood of the saints and of martyrs, and whom, or what, she really represented; and also concerning that beast which carried her, he should be informed what power it represents.

We said "seemingly" the promise was to John, but remember John was only a representative of the church; hence the promise is ours, and, we claim, exclusively ours, who live at this day and time. It was written for us, and not for generations now mouldering in the grave.

Verse 8. The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit and go into perdition; and they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.

"The beast that thou sawest was, and is not." What kind of beast had John seen? A scarlet colored beast, a beast denoting royalty, mounted by a woman. With plain words, he had seen a symbolic representation of an earthly kingdom or government ruled by a church.

Now, reader, according to the explanation of the angel, there had been in the past just such a kingdom, but at the time when these things were shown to John, there was none like it upon the face of the earth.

The question is now, does history give an account of such a kingdom prior to the writing of the book of Revelation, or prior to A. D., 96? Answer: It does. The commonwealth of Israel was just such a beast. A state or kingdom governed by a church; or, better, a government where church and state were combined, and acted in harmony, the church holding the helm of the ship, just as the woman guided the beast upon which she sat.

In ancient Israel the High Priest represented Jehovah, and received his instructions in relation to the government of Israel directly from that source. The Pope claims to sit in St. Peter's chair as the Vicar of the Son of God and receive his instructions concerning the government of the Faithful directly from the same source.

Behold the similarity between the two beasts! It is a fact, and we may consult all histories, but we will find no account of the existence of such a power as brought to view above.

However, according to the explanation of the angel, just such a kingdom was to loom up some time in the future. Its *origin* was fully revealed by the statement that it shall ascend out of "the bottomless pit; its character, by the statement that the beast was covered with names of blasphemy; and its identity by the particular description of the beast as having seven heads and ten horns.

It seems superfluous to prove exhaustively that Papal Rome fills each and every specification of the symbol. There the woman (church) sat upon and guided that scarlet colored beast, (civil power of the Empire).

It arose, also, according to prediction, out of the bottomless pit; for it is evident that all of its arrogant claims and presumtions are devoid of any solid foundations. We therefore have great reasons to expect that the last specification, namely, its *utter* destruction, will also, in due time, be fulfilled.

And, Christian reader, here is the great lesson for our benefit in a nutshell:

Union of Church and State has been the sole cause of all the bloodshed represented in the above.

And since other prophecies plainly foreshadow a move in the same direction in *this* country, that is, a certain blending of religion and politics, it is of the utmost importance that the above lesson should be well known and thoroughly understood by the citizens of this Republic in general, and by her "so-called" religious element in particular. For, according to above prophecies, it shall be held strictly responsible for the consequences, because only through the special and united effort of the churches such a blending will be ultimately effected.

It will be observed from the above that the people who composed the church in the wilderness are *not* to be held responsible *individually*.

1st. Because they did not understand the consequences; knew not the danger of such a union.

2d. They were not asked at all; had no voice in forming such a union, being simply the loyal subjects of a powerful potentate.

But with our people the case will be quite different.

1st. They have the historical experience of the consequences of such unions.

2d. They have the lesson taught by this very chapter of Revelation.

3d. They are not the subjects of any potentate or power, but free and independent American citizens, who hold the law-making power in their own hands.

And for this reason, as has been shown in remarks on chapter XVI:7, and as will be

shown in following chapter, the people of this Republic will be held *individually* responsible for all the consequences growing out of such a blending of religion and politics in this country.

"And they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world.")

What does this clause mean? It certainly seems, from the reading of this prophecy, that there would be two distinct parties on the earth at the time when this beast would make his

predicted appearance.

And it further seems that one party would wonder when they should behold it, whereas nothing of the kind is affirmed of the other party. It rather intimates that those who would *not* be surprised about the appearance of that beast were such whose names were written in the book of life from the foundation of the world.

Now, one thing is sure, and that is: That if this passage has been correctly translated, and that there is no error in the original on this point, then it emphatically teaches that there would be some whose names were registered in the book of life from the foundation of the world, and also some whose names were not written there.

But the question might arise, how the mere

fact of having their names written in the book of life from the foundation of the world could produce such an effect. It must be that they would have special information in relation to the coming of that beast, and would therefore be looking for it.

Now, reader, from the Scriptures we learn that the early Christians, whose names were doubtless recorded in that book of life, were duly posted on the coming of that beast, and knew exactly what stood in the way, at their time, of his coming. We will quote Paul's language to the Thessalonicans, reminding the brethren of what he had formerly said concerning the coming of this beast, whom he fitly calls "the son of perdition." He says to them: "Remember ye not that when I was yet with you I told you of these things? And now ye know what withholdeth, that he might be revealed in his time." (See II Thess. II:5-6.

From the above, it seems that if the beast had appeared during their lifetime, they, having their names written in the book of life, and hence having been thus posted, would not have wondered. No, reader; nor did those Christians who lived in the early part of the fourth century wonder when that beast gradually arose out of that bottomless pit—Paganism. Remem-

ber, the "woman cried to be delivered." Remember how quick "the Man of Sin" was recognized by the faithful few who preferred death to submission to his mandates. Doubtless their names, too, were written in the book of life, and they had been posted by heeding the divine information in the Scriptures concerning the coming of that beast.

Now, of the other class Paul says: "They received not the love of the truth, that they might be saved."—II Thess. II:10. Read the whole chapter.

"When they beheld the beast that was and is not, and yet is."

As stated above, the theocracy of Israel constituted the beast that was, and we have seen that no such a government, where a church ruled a state, existed in John's day, and hence that the beast was not. But in this clause it is stated that, although it was not in existence at that time, yet it was. How shall we harmonize those two statements, and why were they made? They are readily harmonized. Just remember that Rome is the beast, and that Rome existed in the day of John. Hence it (Rome, the Papal beast) was not, and yet (Rome, the Pagan beast) was at John's day.

Those statements were made to lead us to

identify that power even beyond a doubt.

Verse 9. And here is the mind which hath wisdom. The seven heads are seven mountains on which the woman sitteth.

It seems that the first clause contains really a hint that wisdom is required to properly understand the explanation of the angel concerning the identification and judgment of that beast. And it is a fact that, in order to correctly identify the power and properly understand the present, and the following four passages, it is indispensably necessary to be familiar with the history of that grand old Roman Empire from its early beginning on the Tiber river to the present day, yet we claim that the wisdom obtained through the study of history, or any other worldly branch of knowledge, will never succeed in properly expounding a single prophetic line of this grand book.

"The seven heads," says the angel, "are seven mountains, on which the woman sitteth."

It is thought by some writers that this angelic explanation of the seven heads refers to the seven hills upon which the City of Rome is built, and very likely it does to some extent. For a woman is frequently used by inspiration as a symbol for a city as well as for a church

and such a view will assist us on the point of identification. However, if we read the next passage we will be bound to admit that such an explanation is entirely too limited.

Verse 10. And there are seven kings; five are fallen and one is, and the other is not yet come, and when he cometh he must continue a short space.

M. Luther translates the first clause thus: "And are seven kings." Such a rendering conveys the meaning that the seven heads not only denote so many mountains, but that many kings also. And that they reign successively is plainly stated. Therefore, the revelation of the angel on this point is really what may now be called "the history of Rome in a nutshell." And the ability to correctly trace, from those mere hints, the proper power designated by prophecy as this beast, requires a familiarity with the entire history of that power, and this fact is revealed in the above phrase.

Says the angel: "Five have fallen," or have been overthrown. "One is;" that is, the sixth is now (or was at John's time) wielding the sceptre; and after him another would occupy the throne for a short period.

Verse 11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

We have seen that the beast "that was" represented the Jewish theocracy, or a kingdom ruled by God, visibly through the High Priest. In the above it is revealed that under the eighth king (or head) which, however, is to be reckoned as one of the seven, that same beast which formerly existed; namely, a theocracy or kingdom claiming such rule under a High Priest would again be established; but that, because it should arise out of the bottomless pit, or be a delusion and a mere counterfeit of the former, it should eventually go into perdition, (or utter destruction as a power).

Now, let us see what was the seventh form of government of the Roman Empire.

It began with the title of Kings; 2d, Consuls; 3d, Decemvirs; 4th, Dictators; 5th, Triumvirs; 6th, Emperors; 7th, Popes.

John lived under the sixth form. The one after that was only to continue a short space.

We find from history that such a form of government existed for a short period under the Exarchate of Ravenna. But our text emphatically says that "the beast that was and is not, even he is the eighth," and it is that beast which shall go into perdition. It must, therefore, be the Papal head of Rome.

Verse 12. And the ten horns which thou sawest are ten

kings, which have received no kingdom as yet, but will receive power as kings one hour with the beast.

In the above, the division of Western Rome into ten kingdoms is foreshadowed, and it is hardly necessary to state that the above prophecy has been literally fulfilled ever since A. D., 483.

The ten kingdoms that arose out of that grand old Empire were enumerated by Machiavel in his history of Florence as follows:

- 1. The Huns in A. D., 356.
- 2. The Ostrogoths in A. D., 377.
- 3. The Vissigoths in A. D., 378.
- 4. The Franks in A. D., 407.
- 5. The Vandals in A. D., 407.
- 6. The Suevi in A. D., 407.
- 7. The Burgundians in A. D., 407.
- 8. The Heruli in A. D., 407.
- 9. The Anglo Saxons in A. D., 476.
- 10. The Lombards in A. D., 483.

The dates to the above enumeration are supplied by Bishop Lloyd, and both enumeration and dates are said to be accepted as correct by Bishop Newton and others. Our text says that they receive power as kings with the beast one hour.

The German translation rendered in English is: "But as kings shall they receive power a

time," (eine zeit) meaning an undefined period, with the beast.

Verse 13. These have one mind and shall give their power to the beast.

How wonderfully has this prediction been fulfilled. Although made three hundred years before any of those kingdoms even existed, history has recorded the fact that for more than a thousand years those ten kings were, so to speak, the vassals of that priest-king at Rome, and the power and strength of their kingdoms was virtually at his command.

We may say that the above laconic statement correctly foreshadowed the attitude of those kings towards the Papacy until about the close of the eighteenth century.

Verse 14. These shall make war with the lamb, and the lamb shall overcome them; for he is Lord of lords and King of kings, and they that are with him are called, and chosen, and faithful.

As stated above, by the last passage we were brought down to about the close of the eighteenth century; and, be it remembered, that right at that time that period of twelve hundred and sixty years allotted for the supremacy of that beast expired.

The passage now before us carries us in the future how many years we know not.

The war alluded to in the above undoubtedly refers to the future great battle so often spoken of in the Scriptures as "the battle of the great day of God Almighty" to be fought in the valley of Jehosaphat. That "the lamb" denotes our Saviour will be admitted without argument.

The statement that "the lamb" shall overcome them predicts their final overthrow, and with it that of the beast itself.

Daniel says: "I beheld even till the beast was slain and his body destroyed."—Chapter VII:11. That prophecy will then be fulfilled.

"For he is Lord of lords and King of kings."

In chapter XIX we have a description of the lamb of God when he goes forth to engage in that great conflict against his enemies.

In verse 16 we read: "And he had on his vesture, and on his thigh a name written: King of kings and Lord of lords." And in verse 19 we read: "And I saw the beast and the kings of the earth, and their armies gathered together against him that sat on the horse and against his army."

Who they are that are with him we learn from the fourteenth verse of the above chapter. It says: "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." This passage will be fully explained under chapter XIX.

Verse 15. And he said unto me: The waters which thou sawest, where the whore sitteth, are people and multitudes, and nations and tongues.

The above, as will be perceived, contains only an explanation of the term "many waters," as used symbolically in the first passage, and has been thus explained.

Verse 16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire.

In verse 12 we were told that those ten horns were ten kings, and in verse 13 it is said of them that they shall give their power and strength unto that beast. The question now is, how can those kings give their power and strength to that beast, and also make her desolate and naked, and eat her flesh, and burn her with fire? This question will be fully answered by inspiration in the following:

Verse 17. For God had it put in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast until the words of God shall be fulfilled.

They give their kingdom, or their support, to the beast "until the words of God shall be fulfilled. Implying that whenever that shall be accomplished then the agreement among those kings on that point shall be at an end, and instead of being in sympathy they shall hate that beast and be instrumental in its desolation.

It is hardly necessary to remark that the expressions used in verse 16 are all figurative. That the whore denotes the Papacy, and the making her desolate and naked, and the eating of her flesh and burning her with fire, all mean the stripping of her of power and authority, both civil and ecclesiastical, by her former supporters.

But on this passage the question might be asked: Which are the words of God that were to be fulfilled: can we know? We answer: Those words of God that were to be fulfilled through the instrumentality of those ten kings are found in the prophecy of Daniel, and reads "And he shall speak (great) as follows: words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hands until a time and times and the dividing of time." These are the words of God which were to be thus fulfilled, and in order to wear out the saints and enforce the change of law and time of God, it was necessary that those kings should give their civil

and military support to the Pope or he would not have been able to enforce his mandates.

It has been shown elsewhere that in A. D., 1798, the time allotted for the supremacy of that beast expired; therefore, we conclude that at that time "the words of God" had been fulfilled, and hence that the divine influence upon the heart of those kings for any further support ceased.

In harmony with the language of verse 16 concerning the hatred of those kings, and their activity in stripping the head of Papal Rome of his temporal power, Daniel says: "But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end." This does not refer to what is commonly understood by "the day of judgment," not at all; but simply sets forth the treatment the Papacy shall receive from those powers who were once so determined and active in upholding it in all its extravagant claims and presumptions. That judgment has been going on ever since the expiration of the above period; is steadily going on now, and will go on until the end of the dispensation.

Verse 18. And the woman which thou sawest is that great city which reigneth over the kings of the earth.

Here we see that a woman is made use of to

symbolize a city as well as a church, for we have the plain words of an angel for it. And the fact that Rome is that great city which did reign over the kings of the earth, no one will dispute.

But before we take up the next chapter we desire to draw the attention of the reader to the prophecy contained in verse 14. It seems that, if our exposition is right, then that verse ought to have been the last one in the chapter, for it will be remembered that the thirteenth verse brought to view the ten kings as in full harmony with the Papacy during its period of supremacy; and then verse 14 jumps, as it were, over the whole period which lays between A. D., 1798, and the present time (during which interval the gradual consuming process of the Papacy is 'going on') and carries us still further into the future, even to the battle of the "Great Day of God." The question arises: Why was that seeming dislocation of the fourteenth verse, or disorder of events indulged in by inspiration? Answer: That arrangement of passages is neither a dislocation nor yet a disorder of events, but a wise plan of inspiration to enable us to fully understand that with the expiration of the allotted period of supremacy the prophetic career of that desolating

power as a persecutor would be ended. Hence that gradual consuming process now going on with the Papacy is not at all mentioned until the final destruction of that beast had been brought to view in the above passage.

The great necessity of such a particular instruction concerning the whole career of that beast as a persecutor will appear when we observe that there are some of God's people even now in this country firmly believing and teaching that the Papacy will be once more restored for a short time as a persecutor just prior to its final desolation.

We have a little work before us entitled "The Restoration of the Papacy," where the author, doubtless an earnest Christian, seriously claims such a restoration, and implores his brethren to accept his exposition for the truth's sake, and send the warning to the millions of Europe.

The trouble with the author is that he has never yet correctly understood the chapter we have had under consideration.

It is wonderful, and we are amazed when we reflect on the contents of this chapter. Eighteen hundred years ago the whole of it was prophecy communicated by our Saviour through an angel to his beloved disciple for our benefit. It

was considered necessary by the great head of the church or it would, doubtless, have been omitted. Have we anxiously and prayerfully tried to understand those prophetic hints which are due *now* to be understood, since it is generally admitted that we are living in the end of this dispensation?

To-day that which was *prophecy*, and only known to the Deity, is *history*, and may be known by all. And if we compare the latter with the former, we become astonished when we discover how accurately the events now recorded as history had been foreshadowed.

May we not rest assured, therefore, that those prophecies which remain as yet unfulfilled will in due time also become matter of history?

And since we are actually living in the last days, and it is therefore very probable that all of those unfulfilled prophecies will be fulfilled even in our own day and time, ought we not to study prayerfully to correctly understand their teaching, and thus be blessed by the instruction, encouragement or warning they were intended to convey? It certainly seems so.

CHAPTER XVIII.

Verse 1. And after these things I saw another angel come down from heaven, having great power, and the earth was lightened with his glory.

The expression "after these things" simply means that this vision occurred after the one recorded in the last chapter.

We have seen that angels represented as flying "in the midst" of heaven, or as "coming down from heaven" with messages, foreshadow the proclamation of such messages here upon the earth by certain servants distinctly chosen and inspired for that purpose; and since this angel also has a message to deliver, as we shall see, we claim that he also foreshadows the coming of still another messenger. And since it is said of him "that the earth was lightened with his glory," we take it to indicate that he will not be an ordinary mortal, but one of great

ability; one whose arguments shall be so overwhelmingly convincing that the truthfulness of his message cannot at all be doubted nor gainsaid by the people of God.

Verse 2. And he cried mightily with a strong voice, saying: Babylon, the great, is fallen! fallen! and is become the habitation of devils and the hold of every foul spirit, and the cage of every unclean and hateful bird.

In the above we have the substance of the message which is going to be proclaimed by the messenger brought to view above, and it will be indeed the *most strange* message ever delivered upon earth.

"He cried mightily with a strong voice."

This language is evidence that the message will resound in many countries.

"Babylon, the great, is fallen! is fallen!"

This announcement implies that there was a time when Babylon had *not* fallen.

We must now find out what the term Babylon denotes in this passage. It cannot denote the Catholic Church, as some of the Protestant clergy fondly hope, because that church has been a fallen one ever since she has been the so-called "Roman Catholic Church." Hence the term must refer to those organizations which compose the Protestant Church.

But the next question is: Has the fall of

Babylon in this prophecy reference to the Protestant Church of the whole world? or does it refer to a condition of that church in a particular locality? We answer: It must necessarily refer to a condition of that church in a certain locality only, since it will be remembered that the church was transplanted to this continent under the figure of a woman to whom were given two wings of a great eagle, and we must conclude that that church was pure and undefiled at the time when she was thus transplanted. Though she be designated in this prophecy by the term "Babylon," (the city of confusion) on account of the multitude and variety of her articles of faith and confessions.

However, be it distinctly understood that the above confusion will NOT cause her fall, as we shall see in due time.

Now, since we have learned from chapter XII that the true church has been transplanted on this continent, and since it is very evident from many prophecies that this Republic is to be the theatre where the last acts of the great human drama shall be consummated, we are compelled to take the position that the Protestant Church of this Republic is the ONLY object of this prophecy; and since, as will be remembered, we have considered just such a message in chap-

ter XIV:8 concerning this same church, and found that it would not be due until a certain blending of Church and State had been effected. We must insist that this message, also, is not yet due.

And this being so, we learn that the prophetic line we are now about to consider only begins when such a blending of Church and State in this Republic shall have been effected.

"And is become the habitation of devils and the hold of every foul spirit, and the cage of every unclean and hateful bird."

Reader, this is, indeed, a fearful charge to be made at some future time against the churches of the great denominations, as well as against the smaller sects, all of which are now looked upon as our great bulwark against corruption, and proof of Christianity.

"Habitation of devils." "Hold of foul spirits." "Cage of unclean and hateful birds." Certainly a poor place for a Christian to be in.

This terrible declaration vividly portrays the awful condition of the so-called churches of the last days; or, to be more explicit, at the time when the above blending of religion and civil power shall have been consummated. If we consult other prophecies relating to the state of the

church at that particular time, we find that through the influence of a mysterious, wonderworking power, this American people shall be so deceived to consent to religious legislation and the enactment of cruel and oppressive laws against a portion of their own fellow citizens. And in remarks on chapter XIII we have shown that the phenomenon of Spiritualism is that wonder-working power, and is even now in training in order to fulfill prophecy at the appointed time and locality.

The clause now under consideration plainly points to that same wonder-working power; or, rather, it makes the fact known to us that the time shall come when that horrible phenomenon, that greatest deception of Satan, shall be fully accepted by the churches of the last days as a divine manifestation of the power of God.

"Habitation of devils and foul spirits." The resort of demons, eager to communicate through mediums with those who are eager to consult their dead friends and relatives.

The extreme selfishness that foreshadowed the prevailing characteristic of the so-called last church is very strikingly symbolized as "a cage of every unclean and hateful birds." Rapacious! Greedy! Oppressive!

But where are the Christians who compose

those organizations at that time? Ah! reader, the bulk of them are there, even in the habitation of devils, in full fellowship with the greedy birds of prey, but, as we shall see, they will not remain there after the fall of Babylon and its true condition shall have been proclaimed by that fearless personage foreshadowed in the first verse.

It seems that the proclamation of such a mes sage at such a time will doubtless be a perilous undertaking, and hence it will be necessary that he should command great power.

It is not at all likely that the giving of this message will consume much time, and more than likely that it will *only* be actually sounded in this Republic. However, its echo will resound in all the civilized parts of the world.

It really seems that this last messenger will be the counterpart of John the Baptist.

Does this seem unreasonable? There is a prophecy in Mal. IV:5 which has, according to our understanding, not yet been fulfilled. And if we are correct in this, then we must yet look for its fulfillment prior to the second advent of our Lord and Master.

We beg leave to present our proof in the appendix that the above prophecy has not yet been fulfilled.

There is one point more on which we consider it important to touch, namely, the point of chronology.

It is claimed by some who wrote on these prophecies that the message of this angel, at any rate the first two verses of this chapter, constitute a feature of the third angel's message, of Rev. XIV:9, which they claim has been due and proclaimed ever since A. D., 1844. They admit, however, that this feature of that message is yet future, and will be given when that message shall be sounded with a loud cry. We cannot accept their position at all.

- 1. Because that message was not due in 1844, nor is it due now.
- 2. When it shall be due it will at once be sounded with a loud cry, and not a half a century after it became due.

We claim their error on this point is due to a misconstruction of chapter XIV:14, which passage they explain as teaching the second advent, whereas we take that passage to foreshadow the formation of the investigative judgment, where our Saviour is represented (and fitly so) as "the Lord of the harvest."

But to return to our text: We claim that this message is altogether independent from those brought to view in chapter XIV, and that it will not be due until just prior to the falling of the plagues.

Verse 3. For all nations have drunk of the wine of the wrath of her fornication; and the kings of the earth have committed fornication with her; and the merchants of the earth are waxed rich through the abundance of her delicacies.

"Fornication," (union of Church and State) and nothing else, constitutes the fall of Babylon.

"For all nations have drunk of the wine of the wrath of her fornication." The population of the United States, as individuals, represents every civilized nation of this globe.

"The wine of the wrath of her fornication" are the evil consequences which had grown out of such a union; oppressive religious enactments, with penalties dictated by hatred and anger against those who deliberately disregard such legislation.

In comments on verse 8, chapter XIV, it was shown how it can be said of the United States that she gave all nations to drink, but this passage points to that time when it can be said that the people of this great nation actually have drunk or been made to suffer the evil consequences of religious legislation, which had been brought about solely to satisfy the continuous clamor of the so-called "religious element" of the country.

"And the kings of the earth have committed fornication with her."

It is possible that this clause refers to both divisions of that mystic city since we have met with the same charge in chapter XVII:2, which, as we have seen, refers to the Catholic Church.

However, since we take this chapter to more particularly apply to the Protestant division of Babylon, we take the above statement rather as referring to the condition of that church in the Old World, where such union of Church and State has existed even from the time of the Reformation. For there is no country in all Europe where Church and State are totally divided, like they are at present in the United States. All the potentates of Europe, both Protestant and Catholic, are guilty of "fornication" with Babylon.

"And the merchants of the earth are waxed rich through the abundance of her delicacies."

The above sets forth the extremely worldly character and extravagance of the church at that time.

How much more worldly and extravagant must Babylon become than she is now in order to fulfill the prediction contained in the above? Is she not foremost in every extravagance?

Look at her numberless church festivals and entertainments. They are becoming even now so numerous and variant that those who are the originators of them are puzzled to give them suitable names.

Then look at her way of living and her way of dressing. Is she not foremost in extravagance on every line? If you think the picture overdrawn, then go on a pleasant Sunday to some fashionable church in a city and take a good look at everything that presents itself for observation. First look at that long string of costly carriages that line the sidewalk near the church house. Then glance at that costly structure. Then, as you enter, stop a moment, and with one sweeping glance behold the extravagant display of wealth and luxury on every hand. Take a look at the worshipers, wrapped in velvet, silk and satin, and bedecked with ornaments of gold and precious stones. And lastly, take a look at that gentleman in black, reclining in a velvet-cushioned armchair. advances a step or two, and as he moves the flash from a diamond proceeds from his shirt bosom. He opens the large Bible on the pulpit, and behold! another precious stone sparkles on his finger. After some beautiful music rendered in fine style by a paid choir, the gentleman with those sparkling stones stands up and says something which is called "prayer." The next thing is more charming music by that choir. Then the gentleman in black arises from his armchair and, drawing a fine gold watch from his pocket, disengages it from its gold chain and beautiful charm, and places it on the stand before him. He is now fully ready, and proceeds at once to deliver to that audience one of the prettiest and pleasantest talks for about fifteen minutes you ever heard. This is called "the sermon." Then comes more beautiful music by the choir, and Babylon rides home.

By the way, we forgot to tell you that the gentleman in black with the sparkling stones and rings says he is a servant of him who said: "The foxes have their holes and the birds have their nests, but the Son of Man hath not where to lay his head."

Yes; truly the merchants of the earth are waxed rich through the abundance of her delicacies.

Every nook and corner of the earth is ransacked in order to supply the many wants of Babylon.

Verse 4. And I heard another voice from heaven sayidg: Come out of her, my people, that ye be not partak-

ers of her sins, and that ye receive not of her plagues.

Does the above foreshadow another message to be proclaimed at some future time here upon

earth by somebody?

We think not, because the language of the text forbids such a view, for, if you will notice, the voice said: "Come out of her, my people." Whose people are addressed? The Lord's peo-Then this shows plainly that the voice ple! from heaven was really that of our Lord Jesus, and hence that the above passage does not at all foreshadow the proclamation of such a message by any living person at any time upon earth, but reveals the fact that a time will come when every one of the Lord's people who may at that time be still connected with the fallen churches will hear that still small voice of the Master, and obey.

"That ye be not partakers of her sins, and that ye receive not of her plagues."

In the above clause we have the reason assigned for the calling out of the Lord's people from Babylon; and it proves also that it will not be due until just prior to the pouring out of the vials, when Babylon shall be about ready to commit great sins.

But what are those sins which Babylon will at that time be preparing to commit? Religious legislation directed against the people of God.

By a united effort of both grand divisions, Babylon will strive at that time (and finally succeed) to not only enforce national recognition of the first day of the week as the Sabbath, but also to have the most cruel penalties attached to its violation.

She will cause numberless petitions to be circulated in all parts of the country among the people at large, paving for such legislation, and others to be presented to the respective churches for their endorsements as organizations.

Therefore, if the names of the Lord's people should still remain on the church books with their knowledge and consent at that time, and such organizations endorse the above petitions, then, of coure, the names of such persons will be looked upon and counted as so many actual petitioners, and if such petitions be granted, they become equally guilty of the consequences.

Now we see that in order to prevent such a calamity the Lord's people shall in due time be convinced of the fact that Babylon is fallen; that it is then really no longer a place for a Christian to be associated with. Then, after being fully convinced that such is the case, they

will hear and heed the voice of the loving Saviour saying: "Come out of her."

Verse 5. For her sins have reached unto heaven, and God hath remembered her iniquities.

How did the sins of Babylon reach unto heaven? "The judgment was set and the books were opened." Ah! the judgment had decided the case of Babylon. The heavenly scribes had laid their record concerning Babylon before that grand tribunal, and the unalterable verdict had been rendered:

"Blot out her name and remember her iniquity."

Verse 6. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double.

If the voice from heaven which said, "Come out of her, my people," was that of our Saviour, and from the language it is reasonable to infer that it was, then the language contained in this and the following verses up to the end of the first clause of verse 17, is also that of the Master, and must be regarded as a direct communication to the remnant church.

The passage before us contains a direct and very explicit order from our Lord to his people to retaliate upon Babylon for the treatment they had received after coming out of her in obedience to the voice of the Master. Not simply to retaliate, taking, so to speak, "an eye for an eye and a tooth for a tooth," but "double unto her double," and in the cup which she has filled fill to her double.

But it may be asked how those comparatively few persecuted and imprisoned saints can possibly cope with and overcome the masses composing Babylon, and be enabled to inflict such a punishment.

We answer: If the retribution of Babylon depended upon the physical strength of the people of God, then this prophecy could never be fulfilled. But, thank God, those God-fearing men and women shall *not* stand alone to confront the venom of Babylon.

They shall petition, not the government at Washington, but the King of kings for help. Their prayer for deliverance will reach the ear of the Master. Seven powerful angels receive their commission to go and pour out their vials upon the earth to punish those who seek to take the life of the people of God. They will be the allies of the saints. The language of verse 6 addressing the saints as the party inflicting those punishments is therefore very appropriate.

"Reward her even as she rewarded you."

That is, give to her the same treatment as she gave you.

What treatment will the people of God receive at the hand of Babylon according to Revelation?

They will be treated as outcasts, and even prohibited by the then existing laws of the land from either buying or selling.

And what, according to prophecy, will be the punishment of Babylon for this cruelty?

According to chapter XVI:2 the parties who have the mark of the beast, and those who worship his image, are especially selected to suffer the terrors of the first plague.

Reader, is it necessary to prove that those two classes constitute Babylon? Emphatically such is the case. Imagine their bodies covered from head to foot with loathsome, putrefying sores, racked with pain, an abhorrence to others not thus afflicted, for fear of contagion; compelled to seek seclusion. Reader, such will be the reward in store for Babylon on that score.

"In the cup which she hath filled fill to her double."

Luther translates the above clause thus: "And with the cup she has poured out to you pour ye out to her twice."

Now, reader, if we regard the prophecy re-

corded in chapter XIII:15-17, inclusive, as reliable, we must admit that the full determination of the party in power there foreshadowed will be either to compel obedience to its mandates or exterminate the disobedient.

What will be the double portion of Babylon?

Not only the terrors of the first plague, but also those of the third. (See chapter XVI:6). Blood! Blood!

They were eager to see the blood of the remnant church flow, and therefore shall be compelled to quench their burning thirst with blood. "For," says the angel, "they are worthy."

Verse 7. How much she has glorified herself and lived deliciously, so much torment and sorrow give her; for she said in her heart, I sit a queen, and am no widow, and shall see no sorrow.

Luther translates the first clause thus: "How much she has made herself magnificent and indulged in wantonness, so much torment and sorrow pour out to her."

Our Saviour is still the speaker, the saints are still the party addressed, and the subject is still the punishment of Babylon. But there appears to be quite a difference between the instruction contained in verse 6 and that of this verse.

That found in the former refers to the retaliation for the sins committed against the saints of God, and the punishment for them is to be double. The instruction contained in this verse refers to the punishment that shall be meted out to Babylon for her extreme pride and wantonness by the saints through their heavenly allies. But in this respect her punishment is not to be doubled as above, for the instruction simply is: "How much she has lived deliciously or in wantonness, so much torment and sorrow give her.

Mr. Webster defines the word "wantonness" thus:

- 1. Sportiveness; waggery.
- 2. Licentiousness; negligence of restraint.

"For she said in her heart, I sit a queen, and am no widow, and shall see no sorrow."

Here is delineated the cause of her pride and revelry. Babylon is simply represented by our Saviour as absolutely blind to her own condition. She believes herself to be "the pearl" that was hid in the field, the sure heir of ultimate glory; believes that there is no need of mourning, no need for her "searching the Scriptures," whether certain things proclaimed against her are actually founded upon truth or

not. Is she not doing all she can to convert the whole world? Did she not expend millions last year for missions and missionary purposes of all kinds? And did she not try to bring young and old into her fold by being very liberal in her demands of living a Christian life. Nay, did she not even expend largely to procure enticing entertainments and festivals without number for young and old in order to make them feel at home in her company? Poor, deluded Babylon!

"For she said in her heart." This very expression proves that Babylon is actually honest in her belief that she has nothing at all to fear. And right here is shown her helpless condition. Were she not so sure of being all right, she would probably search for truth and find it, and be saved.

The message sent to the church at Laodicea is: "I know thy works, that thou art neither cold nor hot. So, then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched and miserable, and poor, and blind, and naked." Poor, blind, deluded Babylon!

Verse 8. Therefore shall her plagues come in one day,

death, mourning and famine; and she shall be utterly burned with fire; for strong is the Lord who judged her.

"Therefore shall her plagues come in one day." What! Shall we understand that the whole period during which all the above punishments will be inflicted consists of only one literal day? Certainly not, for that would be impossible. No! this is a prophecy; hence the period here brought to view, prophetic time, where a day stands for a literal year. Hence, from this passage we learn that the pouring out of the seven last plagues will consume one literal year.

"And she shall be utterly burned with fire."

From the beginning of the fourth verse to the end of the seventh, and also the first clause of this verse, is almost strictly literal language, and refers to the *individual members* composing that great symbolic city, "Babylon."

The clause, however, now under consideration is figurative, since a symbolic city cannot be destroyed by literal fire, and vividly foreshadows the utter dissolution of Babylon, or the final collapse of all so-called "religious organizations" as effectually as literal fire would cause the collapse of a literal city, but the clause does not at all refer to the individuals composing that city.

"For strong is the Lord God who judgeth her."

This passage shows that in the investigative judgment God, the Father, presides as the Great Judge of Babylon. For the language is that of our Saviour, and hence must refer to Father.

Ferse 9. And the kings of the earth who have committed fornication and lived deliciously with her shall bewail her and lament for her when they shall see the smoke of her burning.

The above language is highly figurative, for Babylon is here set forth as a lewd woman, and her former admirers are represented as bewailing her destruction. That the fornication alluded to denotes a blending of Church and State has already been fully explained. It is possible that the term "kings" here refers to the leading men of our nation, who shall consider Babylon the so-called "religious element" of our country, the very bulwark of our liberty. But it is also very possible that this passage, as well as several others in this chapter, refer to Babylon as a whole, Catholic as well as Protestant division.

It might, however, be urged that such an exposition would conflict with a prophecy recorded in chapter XVII:16, where it is said of

the ten kings composing Papal Rome: "That they shall hate the whore and shall make her desolate and naked, and burn her with fire."

We would, however, call attention to the fact that that prophecy simply symbolizes the hatred and final action of those kings towards the Papacy as a worldly power, and not at all their feelings to that so-called religious organization known as the "Catholic Church." They may very readily desire the downfall of the former and lament over the dissolution of the latter.

But what is "the smoke of her burning?" Answer: The undisputable evidence of the utter collapse of all the so-called religious organizations. It is true that this sudden collapse of all the great and small religious bodies will take place as a judgment of God, but doubtless this great overthrow will be preceded by very strange circumstances.

We are not *directly* informed what will constitute the burning of that symbolic city, but *indirectly* we have all the information necessary to fully understand the situation.

In the first place, let us remember that long before the final dissolution of the churches all God-fearing men and women will have left them in obedience to the divine call, "Come out of her, my people," which, as we have seen, will be due just prior to the enactment of severe religious laws in this Republic, and the falling of the first plague. Hence those churches will, according to the testimony of the angel of verse 2, be nothing but a habitation of devils, foul spirits and unclean birds; and we should also remember that the very parties who shall at that time compose those organizations are the ones who will be the sufferers from the plagues.

At the same time, the jails and prisons of the land will be crowded with a class of people said to be God-forsaken infidels, many of them under sentence of death. They, however, will boldly claim to be the remnant church, implicitly trusting in the Lord for deliverance. They will not at all be annoyed by the plagues, but will proclaim at every opportunity that those judgments are sent to punish their tormentors; that the Lord will deliver them and execute the sentence of death upon their persecutors.

As the effect of the plagues, drought, famine and pestilence will reign supreme; distress and perplexities, the uprising of nations and preparations for war on a gigantic scale will come from every quarter. The papers will give daily accounts of millions upon millions of armed men being hurried to the front in the far East.

The nations will be paralyzed with fear and trembling when they shall begin to realize that the unavoidable "great battle of the nations," "Armageddon" of the Scriptures, stares them actually in the face.

And Babylon? Ah! she will be horror struck when the light at last flashes upon her that all is lost; that she has been deceived, preferring to listen to enticing fables of seducing spirits and doctrines of devils, completely ignoring the counsel of God.

Such will be about the state of affairs existing at that time, as we find revealed in the sure word of prophecy.

We ask now, would it be any wonder if, under the tremendous pressure of such circumstances and the *overwhelming* evidence of the near end of this dispensation, Babylon, that whole fabric of error and confusion, should collapse? or, to carry out the figure, if that whole symbolic city should go up into smoke? Remember, that before that takes place the last vestige of true Christianity will have bid farewell to that great city.

But why will the kings lament when they shall behold the smoke of her burning or the unmistakable evidence of her dissolution?

Ah! they know that their own days as kings

are also numbered; they know that in the clergy they have lost their trusty ally; they know that they cannot rule the nations without the co-operation of Babylon, and therefore they lament. Selfishness is the true cause of their lamentations.

Verse 10. Standing afar off for the fear of her torment, saying: Alas! Alas! That great city, Babylon, that mighty city, for in one hour is thy judgment come.

The above sets forth the great surprise and amazement of the rulers of the earth when they behold the entire breaking up of the churches. They had never thought such a thing possible. On the contrary, they had, from the teaching of Babylon, fondly anticipated their millenial reign, during which glorious period they would not be troubled with the anger of the nations.

But they are said to stand afar off. How can they be said to stand afar off at the literal dissolution of all religious bodies? That expression is only employed by inspiration to set forth the general consternation, lamentation and utter inactivity and helplessness of the great men of the earth when that event shall take place.

"Alas! Alas! That great city, Babylon, that mighty city, for in one hour is thy judgment come."

The kings of the earth, when beholding the utter dissolution of Babylon, will, in their expressions of grief, remember the former greatness and power of that symbolic city; remember when she ruled over many kings and nations supreme.

But how shall we harmonize the last clause of this verse 10 with the first one of verse 8? Answer: There is no harmonizing necessary. The clause in verse 8 states the length of time during which the inhabitants of this symbolic city are to be tormented with the seven last plagues, namely, "one day," or one literal year; whereas, the passage under consideration has absolutely nothing to do with those inhabitants, for they, as spectators, are standing afar off; but it simply illustrates the sudden collapse of those so-called religious organizations by the figure of a burning city formerly occupied by those lamenting multitudes. And the fact is revealed in this prophecy that its total destruction shall be accomplished in the short space of one prophetic hour, or about fifteen literal days.

Verse 11. And the merchants of the earth shall weep and mourn over her, for no man buyeth their merchandise any more.

Here, again, is strictly literal language, and sets forth another class of mourners, and inspiration has seen fit to give the cause for their weeping and mourning. It is because no man buyeth their merchandise any more. Therefore, we see that they, as well as the kings, will be animated to their lamentations for Babylon by their self interest only. Selfishness, the characteristic of the last age, will cause them to cry out when existing circumstances threaten them with financial ruin.

Verse 12. The merchandise of gold and silver and precious stones, and of pearls, and of fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble.

Verse 13. And cinnamon, and odours, and ointments, and frankincence, and wine and oil, and fine flour, and wheat, and beasts, and sheep, and horses and chariots, and slaves, and souls of men.

In the above is presented a list of the principal articles of merchandise that will be found in the hands of those lamenting merchants at the time when this great judgment of Babylon takes place. And it is implied in verse 11 that Babylon had formerly bought the articles above specified. It will be admitted that, with a very few exceptions, the whole list contains articles of luxury, and is mentioned to set forth the extravagance and love of splendor of Babylon. But one item in that long list draws

our particular attention. It is the last one mentioned, namely, "souls of men." If the souls of men are a merchandise, there must of necessity be merchants to vend those souls of men.

Who are they?

Peter prophesied about those soul merchants, and gave a full description of them. Speaking to the saints, he tells them that as there were false prophets in the days gone by among the people, so should also be found in the future false teachers among them, and says:

"Through covetousness shall they with feigned words make merchandise of you," etc.—
II Peter II.

Now, reader, Babylon is set forth by inspiration as having been in the habit of buying the souls of men.

The merchants who deal in that article are represented above as lamenting her destruction because they cannot dispose of their stock.

Inspiration designates those soul traders as the *false teachers*, and gives the moving cause for their nefarious trade to be *covetousness*.

Question: Are there now merchants selling that article of merchandise to Babylon?

From the "Review and Herald" of January 31, 1893, we clip the following: "The noted

revivalist, B. Fay Mills, is having his usual success in Des Moines, Iowa. As the fruit of ten days' work he counts 20,000 converts and \$2,500." Great success, surely! Comment unnecessary.

Verse 14. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

This passage foreshadows an entire failure of all autumnal fruits, and not only the above, but the actual cutting off of all the luxuries of life forever; for the emphatic declaration to Babylon is: "Thou shalt find them no more at all."

As we learned from chapter XVI that under the fourth plague men are to be scorched by the heat of the sun, it is very reasonable to suppose that on account of such extreme heat crops in general will be a total failure, and hence the famine.

Verse 15. The merchants of these things which were made rich by her shall stand afar off for the fear of her torment, weeping and wailing.

In verse 11 the merchants were said to mourn because no one buyeth their merchandise. That lamentation doubtless will be heard by those merchants after the first vials of wrath begin to show their effect upon the worshipers of the beast and his image.

Imagine the merchants laying in their stocks for the season, the goods to a large extent purchased on sixty or ninety days' time. Now imagine an epidemic suddenly appearing among the people. After high fevers the whole bodies of the patients become covered with ugly, putrefying sores. All school and church houses are closed, for the disease is pronounced by the physicians highly contagious. Thousands upon thousands are stricken down. Nearly every bousehold is visited. Business is almost entirely suspended. The time for the merchants to pay their bills is at hand. He glances over his stock of goods, and weeps and mourns because no man buyeth his stock of merchandise. He must go to the wall because he cannot meet his obligations. As has been said above, that lamentation will be heard at the beginning of Babylon's troubles. But the wailing and weeping spoken of in this verse takes place when finally the entire breaking up of all religious organizations shall have been completed. Those characters beholding the general collapse will stand aghast and tremble, not exclusively on account of those religious bodies. O, no! but for fear of what may be in store for them who

composed those great, so-called churches. And since they themselves were identified with them, and since they had also, with the rest of Babylon, drank of the wrath of God (had suffered from the plagues) their own guilty conscience tells them that there are still more fearful judgments to come yet, and therefore fear will cause them to wail and to weep.

Verse 16. And saying: Alas! Alas! that great city that was clothed in fine linen, and purple, and scarlet, and decked with gold and precious stones and pearls.

Those merchants remember the glory of Babylon. They remember the wealth lavishly expended in the erection of her costly buildings; they remember her costly attire and the multitude and splendor of her ornaments. Alas! Alas! What has become at last of those great religious bodies which stood so high in the estimation of all the world? What has become of those brilliant assemblies whose members were arrayed in fine linen and purple, and scarlet, and decked with gold and precious stones and pearls? Ah! they exist no more.

Verse 17. For in one hour so great riches is come to naught.

In "one hour" so great riches is come to naught. And those costly buildings, worth millions upon millions, the pride of Babylon, are now deserted, and all those vast amounts expended in vain.

And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off.

Verse 18. And cried when they saw the smoke of her burning, saying: What city is like unto this great city!

We desire to draw the attention of the reader to the change of tense in this passage from the future to the past. It will be noticed that it is said in verse 9 that the kings shall bewail her when they shall see the smoke of her burning. And also in verse 15 the merchants shall stand afar off. But in this verse we read that the shipmasters and marines stood afar off when they saw the smoke of her burning. Why is this change of tense made here? Was this scene presented to the vision of John so that, relating what he had seen, it would be proper to use the past tense? Since he does not say so, we may be sure that there must be some other reason for such sudden change of tense. The question is: Can we ascertain it? It should be remembered that the plagues do not fall upon all the parts of the world, nor upon all nations, but upon such, principally, as constitute "Babylon."

Let it be further remembered that the first five vials of wrath are to be poured out upon the domains controlled by the two great prophetic beasts, viz., the territories occupied by those nations which figure in prophecy as the two great enemies and persecutors of the people of God.

But those nations constitute also the great "maritime powers of the world. Their seafaring men, and also great numbers of pleasure seekers and traveling business men are at all times upon the face of the ocean, and these are the parties brought to view in our text and represented as lamenting and crying when they beheld the evidence of the dissolution of the churches.

It seems evident that they knew nothing at all about that calamity. It was to them a complete surprise, for when they had last left those shores there had been no indication at all of such a sudden collapse. Reader, does it not seem that this change of tense was made to convey an idea to us of the *suddenness* of that collapse?

Verse 19. And they cast dust on their heads, and cried, weeping and wailing, saying: Alas! Alas! That great city wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

Being thus suddenly surprised on their arrival at their native shores, the above mentioned parties are represented as being more demonstrative in their expressions of grief, casting dust upon their heads, and bitterly bewailing their own misfortune, and thereby proving that they, also, like the rest of the mourners for Babylon, are simply animated by selfishness only.

For in the explanation of their grief they say that all those who belonged to that city and had ships in the sea were made rich because the merchandise made use of by Babylon was the most costly. But woe unto us! for in the short space of two weeks this great collapse has been accomplished.

Verse 20. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God had avenged you upon her.

M. Luther translates the last clause thus:

"For God has executed your verdict upon her. Just prior to the breaking up of Babylon she will sit in judgment over the saints of God, and because of their loyalty towards the law of God they will be found guilty of disobedience to a certain law which shall be enacted solely on her account, and the sentence of death will be passed upon many of the Lord's people. But the wicked design of Babylon against those poor and seemingly forsaken creatures will be frustrated by the God of Heaven, and instead of permitting the slaughter of those imprisoned

saints of God, whose only offense will be their loyalty to their Creator, He will reverse the verdict, and order it to be executed upon Babylon. And in the above passage this secret is made known to those who will probably ere long find themselves behind prison doors under sentence of death.

Therefore they will be enabled to rejoice even at that time, knowing that God will execute their verdict upon Babylon.

But the holy apostles and prophets are also called upon to rejoice, and they belong to the same company, according to our text, whose verdicts will be executed upon Babylon. What were the verdicts rendered against those godly men in the past ages? *Death!* Therefore, saith the Lord, "God has executed your verdict upon her."

And since the final destruction of the parties composing that great city, and the glorious first resurrection will take place at the same time, according to other prophecies, it will certainly be a great time of rejoicing. Not, however, over the destruction of those poor wretches composing Babylon, but rejoicing in restored life and the glory of their resurrection bodies.

Verse 21. And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying: Thus,

with violence, shall that great city, Babylon, be thrown down, and shall be found no more at all.

We have no means of finding out in what manner John received the revelation contained in verses 17-20 inclusive. We must therefore conclude that it was not considered necessary for us to know. However, not so with this verse, for we are expressly told that a "mighty angel" took up a great stone, and casting it into the sea, declared that in a similar manner should Babylon be thrown down. The question arises here: Has the term Babylon in this passage reference to the dissolution of those religious bodies composing that city, or to the individuals composing those organization? Or does that term here refer to something else, and if so, to what?

We take the position that it refers not only to the utter destruction of that mystical city, whatever that may be, but also to the remnant of her citizens who might outlive the plagues.

We take the above position for the following reasons:

1. Because verse 20 teaches that God will avenge his people upon Babylon; or, as Luther translates it, he will execute the verdict rendered against the saints upon Babylon. And we have seen that the verdict which is to be

rendered against the saints will be death! Therefore, we claim that this passage illustrates symbolically the manner of destruction of both city and citizens.

2. We take the above position because other passages forbid the idea that the breaking up of the churches is here under consideration; for in several places we find that one hour is allotted for its accomplishment, which, if prophetic time, would be a period of fifteen literal days. But even if a literal hour was meant, then the illustration of such a breaking up by casting a great stone into the sea would be but a very poor one, and unworthy of inspiration; for the casting of that great stone, and its sinking forever out of sight would require but a moment; whereas the breaking up of those religious bodies would require, even if literal time, the space of one hour.

No, reader; beyond a doubt our passage sets forth the actual destruction of both citizens and city.

There is one point upon which nothing has been said so far, namely, the manner of the final destruction of those poor, deluded people, and we verily believe that that symbolic representation recorded in our text was solely given to instruct us on that point.

We read: "And a mighty angel took up a stone like a great mill-stone." This act of the angel must, to some extent, symbolize something which is to take place prior to their final disappearance from sight. What does it foreshadow?

The translation of Luther gives us a valuable clue on this point, in that it says: "And a mighty angel *lifted up* a great stone like a mill-stone," etc.

A "lifting up" is here foreshadowed prior to its destruction. Let us keep this in mind. But another question presents itself right here, namely: Who, or what, is symbolized by that great stone? the individuals composing the city, or the city together with its citizens? And if so, in what manner are they lifted up just prior to their destruction? We shall receive more light on this point as we proceed, and fully explain its meaning in subsequent pages.

Verse 22. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee, and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a mill-stone shall be heard no more at all in thee.

Verse 23. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by their sorceries were all nations deceived.

Harpers and musicians, and pipers and trumpeters! At first glance, it really seems to be an unnecessary enumeration, as we call them all musicians who perform skilfully upon any kind of musical instrument. However, in ancient time it was not thus.

The harp is a very ancient instrument; it was used in sacred music as well as in private entertainments. In Gen. IV:21, we learn that Jubal, the son of Lamech, was the inventor of the harp and organ. The piano of our day has largely supplanted the ancient harp, and is used much in the same way.

"Musicians" were called such as belonged to bands and who had selected the making of music as their vocation of life, much so as bands of musicians of our day.

Pipers and trumpeters were such as played on the pipe and trumpet, two wind instruments, the former a long tube, either of wood or metal, and is now called a "fife," and the latter a metal instrument, which was chiefly used to sound signals in war and military displays. The instrument is now called a "bugle," and is used as of old.

Now, friendly reader, let us see what this clause foreshadows. The language is strictly literal; only the city itself is symbolic. In the

first place, we are told that the voice of those who perform on instruments, either at home or at sacred entertainments, shall be heard no more in that mystical city.

- 2d. That musicians proper, brass or string bands shall not any more be found in her; nor,
- 3d. Those who manipulate the shrill notes of the fife or sound a signal on the bugle.

Keep this in mind for the present, for it will assist us in solving the important question, what "that stone" represents which the angel lifted up and then cast into the sea. We will now return to our text.

"And no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a mill-stone shall be heard no more at all in thee."

From the above specifications alone, even if we had none others, it is positively certain that neither religious societies or denominations can here be the subjects of revelation, nor yet merely individuals composing such. It would be sheer folly to advance such a claim, as every sensible person will admit. But we will proceed:

"And the light of the candle shall shine no more at all in thee, and the voice of the bridegroom and of the bride shall be heard no more at all in thee."

Luther translates the first clause thus:

"And the light of the lantern shall shine no more at all in thee."

Keep in mind all these separate specifications. The light of the lantern will shine no more in that city, nor will any more marriage vows be heard there. It must, indeed, be a desolate city. "For," says our text, "thy merchants were the great men of the earth, for by thy sorceries were all nations deceived."

Luther translates the first clause thus:

"For thy merchants were princes on earth."

A prince is a sovereign who governs a country, but who recognizes a superior to whom he owes certain services.

Our great merchants are frequently referred to in every day life as "merchant princes," and truly they are such, for they are indeed the rulers and law-makers of this great mercantile nation, and, like "princes," they recognize a superior, to whom they owe certain services, namely, the legally expressed "will" of the people; and, reader, there is not another nation in existence under the canopy of heaven of which such a statement could be as truthfully made of its merchants.

But here is still another point which must receive our attention. It is the meaning of the little word "for" in the clause under consideration. It seems, indeed, a very insignificant one at first, but when we begin to study the clause we find it to be one of ponderous import, as it unmistakably fixes the whole guilt of that mystical city directly upon its sovereign inhabitants; for that word has the same meaning as the word "because" would have had it been "For (because) thy merchants were the great men of the earth;" the lawmakers of the But, like princes, they only enacted such laws as were demanded by their soverign, THE PEOPLE. And hence if any cruel laws shall be thus enacted, the people will be held equally responsible with its legislators.

And now we ask, is it necessary, after this exposition, to still name that mystical city represented by that stone brought to view in verse 21? If so, we will name it without the least hesitation, but not without much grief:

The United States of North America!

Does this surprise you? or do you doubt the correctness of the exposition? Do you doubt that the whole territory of this Republic is symbolized as a great city? Then allow us to remind you of the fact that the other prophetic

beast, "Papal Rome," was also thus symbolized, and not only once, but in divers places. For instance, in chapter XI:13, the overthrow of the kingdom of France in the closing years of the last century, France being one of the ten kingdoms which constitute Papal Rome, was foreshadowed by the following symbolic expression: "And the tenth part of the city fell," etc.

In chapter XIV:20 we have another instance. "The wine-press" there brought to view is to be trodden "without the city," or outside of the boundary line of "Papal Rome." And in chapter XVI:19 we find still another prophecy wherein that empire is symbolized as a great city, being divided into three parts, foreshadowing the fact that those ten kingdoms composing Papal Rome shall at some definite time be divided into three parts, or alliances.

From the above quotations, the student of prophecy will be convinced that the Roman empire is in divers places symbolized as a great city, and that hence there exists no cause why the two-horned beast representing the great American Republic should not be also thus represented.

But there is still one more specification put on record by inspiration to enable us to locate that great city even beyond a reasonable doubt. We read:

"For by thy sorceries were all nations deceived."

Now, reader, let us return to chapter XIII. It will be remembered that the two-horned beast spoken of as coming up out of the earth in verse 11 of that chapter, was expounded as denoting this Republic, and that all the subsequent verses of that chapter symbolized the future actions of that government.

In verse 13 it is said "that he doeth great wonders," etc.; and it was explained that even now a wonder-working power had made its appearance in the United States, and was preparing to fulfill prophecy at the proper time, namely, the phenomenon of Spiritualism. In verse 14 we were told that they that dwell on the earth shall be deceived by those miracles. Yes; so grossly deceived that they shall become tyranical and extremely cruel to some of their own fellow citizens; that they shall finally be induced, through those spiritualistic deceptions, to enact such oppressive laws as will utterly conflict with the religious convictions of a part of the citizens of the United States. Yea, that they shall even go so far in their hatred toward those poor, consciencious people that their lives shall be threatened, and they be prohibited from procuring the necessities of life in a lawful manner.

Reader, can you yet doubt that the United States are pointed out by the clause under consideration? or can you yet doubt that the woeful end of our now glorious Republic was, eighteen centuries ago, foreshadowed by an angel lifting up a great stone like a mill-stone and casting it into the sea? Such, indeed, is a solemn fact, and whether you will receive or reject it cuts no figure in the case.

But what is foreshadowed by the act of the angel in "lifting up" that great stone and "casting it into the sea?"

We understand that great stone to represent that mystical city, Babylon, the territory occupied by the United States. An upheaval of it could only be effected by tremendous terrestrial convulsions; and the casting of that stone into the sea, together with the solemn declaration of that celestial being, "Thus, with violence, shall that great city, Babylon, be thrown down, and shall be found no more at all," we take to indicate its sudden disappearance from the face of the earth.

Isaiah, prophesying on the doleful judgments of God at that great day of his wrath, says:

"The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. We claim that the above refers to the same event foreshadowed in our text.

Now, reader, we ask you, have we not abundant evidence which clearly proves that this same territory was at one time submerged? Do you think it impossible for God to again sink it below the level of the ocean? Reflect upon it.

Verse 24. And in her was found the blood of prophets and of saints, and of all that were slain upon the earth.

Prophets of old were devout men of God, who spake as they were moved by the spirit, teaching the people to observe the law of Jehovah, the God of Israel, and faithfully warning against its transgression.

Many of them became obnoxious to some of the people on account of their *plain talk* and often repeated rebukes, and were finally put to death.

Rome slew her fifty millions of the saints in her long career as an enemy of the people of God, because they could neither be persuaded nor yet forced to accept the dogmas of the Papacy. Yea, many thousands of consciencious people have suffered death at the hands of their fellow men in divers localities and at divers times; but does either ancient or modern history give an account of a nation where the law-making power was vested in the people, which has ever enacted such oppressive religious laws as we have seen are foreshadowed as the doings of this great Republic? We answer: No! no! no! Such a nation never existed, and never will exist outside of the United States.

But, alas! Of that glorious land of civil and religious liberty, that magnificent "City of Refuge" of the oppressed of the world, such cruel legislation is prophesied to take place. But, thank God, only in its last stage of existence, just prior to the pouring out of the seven last plagues. And because the law-making power is vested in the people, therefore they will be adjudged guilty of wilful murder as a nation. No matter whether or not they will be permitted to take the life of a single individual or not, because the laws they have deliberately enacted demand the life of a portion of innocent people; and their intention to take it will be as severely punished as if they had committed the act. They shall be adjudged far more guilty than ancient Israel, who slew the

prophets, or the inhabitants of Papal Rome, who were instrumental in the wholesale slaughter of the martyrs, because in neither case was the law-making power in the hands of those people.



CHAPTER XIX.

Verse 1. And after these things I heard a great voice of much people in heaven saying: Alleluia! Salvation and glory, and honor and power unto the Lord, our God.

After John had heard and beheld those things recorded in the foregoing chapter, winding up with a symbolical illustration of the sudden and violent destruction of Babylon, be it what it may, he is again permitted, as on former occasions, after delineation of great trouble or conflicts of the Lord's people to obtain and put on record a glimpse of their final victory. we emphatically claim that this vision was caused to be spread on record simply for the encouragement of the Lord's people. Says he: "I heard a great voice of much people in heaven." Who are those people whose combined voice was heard praising God? Can we know? We fully believe that they can be identified by reading the next passage.

Verse 2. For true and righteous are his judgments; for he hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of his servants.

The above is certainly sufficient to identify the parties brought to view in verse 1, for who can know whether those judgments that shall be executed upon Babylon are righteous or not but those who shall be eye witnesses?

Who can speak of Babylon as having corrupted "the earth" with her fornication except those who shall know of her illicit union with the civil power of this Republic? Or who shall be able to say that God has avenged the blood of His servants at her hand except such as shall know of her spilling the blood of His servants, either actually or intentionally? It will be admitted that only those who were thoroughly acquainted with all the circumstances shall be able at the proper time to thus testify before the throne of God. We must therefore conclude that "the great voice of much people" represents the voice of the remnant church after her translation. The one hundred and forty-four thousand who are to be redeemed from among men, and who, according to chapter XV:4, have the pre-eminence in singing the song of Moses and the Lamb before the throne.

Verse 3. And again they said: Alleluia! And her smoke rose up for ever and ever.

What! One hundred and forty-four thousand, or much people, all saying "Alleluia" at the same time? Yes; they were singing the song of Moses and the Lamb, prior to the appearance of those multitudes of the resurrected saints before the throne. (Chapter XV:4).

But what is to be understood by the last clause? The judgment of Babylon. As soon as the saints shall have been gathered and removed, the judgment foreshadowed by the angel lifting up that great stone and casting it into the sea will be consummated. And the saints will behold with their own eyes the final destruction of their late persecutors. Barely removed from terra firma, the latter begins to rock to and fro, and then sinks out of sight forever beneath the level of the ocean. Such a sight can never be forgotten, and even when the saints assemble before the throne of God singing praises to their Redeemer, the evidence of the judgment of Babylon comes into their minds, and its memory will never be effaced in all eternity; hence it can be truthfully said that "her smoke rose up for ever and ever."

. Verse 4. And the four and twenty elders and the four

beasts fell down and worshiped God that sat on the throne, saying: Amen! Alleluia!

From remarks on verse 3 of chapter XIV we have seen that the twenty-four elders and the four living creatures called "beasts" are really saints of God, who, like unto us, trod once upon this sin-cursed planet, and paid the debt of the Adamic transgression, but who had, according to the predetermined counsel of God, been resurrected from among the dead at the time, or immediately after the resurrection of our Saviour. They also claim redemption through His blood, and officiate in the heavenly tabernacle as the assistants of our High Priest. We have seen from verse 3, chapter XIV, that no man could learn the song but the one hundred and forty-four thousand, and in comments it has been explained why even "the four beasts" and "the elders" were not able to join in that glorious anthem.

Therefore it is not strange that the same beings referred to in this passage did not join in the anthem of praise before the throne; but when its charming notes died away they fell down and worshiped God, saying: "Amen! Praise Jehovah!"

Verse 5. And a voice came out of the throne, saying: Praise our God, all ye he servants, and ye that fear him, both small and great.

That the voice from the throne is that of our blessed Saviour is evident, since none but God, the Father, and the Son, ever occupy that position.

"Praise our God all ye, his servants, and ye that fear him, both small and great." The question arises here: Why is this distinction made? Are not those who fear his name, both small and great, his servants also? According to common understanding they are, but it seems that the faithful in Christ Jesus in general are not thus brought to view in the Scriptures, but are designated as "sheep" and "lambs;" whereas, those who feed the flocks are called "servants."

At any rate, this passage shows very conclusively that the Lord has different grades of servants. It will be remembered that in chapter XVIII:20 the holy apostles and prophets are called upon to rejoice.

We claim that by the term "servants" those persons only are designated who had indeed received a special call of the Lord to act either in the capacity of prophets, apostles or teachers in behalf of the church; or, as the Lord expressed it, "to feed his sheep and lambs," for they constitute "the small and great" of our passage.

Verse 6. And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying: Alleluia! for the Lord God omnipotent reigneth.

In response to the voice from the throne, which, as we have seen, was that of our blessed Saviour, John heard another voice, but this voice did not proceed from the throne, for it sounded like the combined voice of a great multitude, and it seemed as the utterance of many languages; and the surpassing grandeur of its echoes and re-echoes reminded him of the vibrations of a mighty thunder.

And what was the simultaneous uttering of that grand voice?

"Alleluia! Praise Jehovah!" "For the Lord God omnipotent reigneth."

Beyond any reasonable doubt this passage foreshadows the first grand assemblage of all the redeemed before the throne, both resurrected and translated saints, in order to first of all pay homage to the Great Jehovah. But the question might be asked: Why do they say, "Alleluia! for the Lord omnipotent reigneth?" That that language refers exclusively to God, the Father, will be admitted. Let us examine the Scriptures and see whether we cannot find a particular cause for such language at that particular time.

In Psalms CX we read: "The Lord (Jehovah) said unto my Lord (Christ): Sit thou at my right hand until I make thine enemies thy footstool."

And in Revelation III:21 our Lord Jesus Christ declares that He is set down with His Father on His (God's) throne. And again, in I Cor. XV:25 we read: "For he must reign till he hath put all enemies under his feet." That is, He (Christ) must reign (with God) until He (God) has put all enemies under His (Christ's) feet.

Now, many of this innumerable multitude had been under the power of death for many generations, and when they shall appear at that grand assembly before the throne, will be so many living witnesses that God, the Father, has indeed subdued all the enemies of Christ: for if the last enemy, "death," had not been conquered, then they would be still in their graves. But then they can sing: "O! death, where is thy sting? O! grave, where is thy victory?" And our Saviour, who had up to that time shared with the Father the throne of universal empire, reigning with the Father until His enemies were all conquered through the power of the Father, will then have completed that work and surrendered His position in

order to establish His own throne, that inherited from his Father, David; and since that multitude before the throne are to be joint heirs with Christ, it is eminently proper that they should, in response to the voice from the throne, break out in praise of Jehovah, saying: "Alleluia! for the Lord God omnipotent reigneth."

Verse 7. Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready.

The above is still the voice of the redeemed multitude before the throne, who, after having praised the Almighty Father for their deliverance from their enemies, now break out in great rejoicings, saying: Let us be glad and rejoice, and give honor to Him. And here is the cause assigned for rejoicing and gladness, as well as for the worship of the Eternal Father: "For the marriage of the Lamb is come, and his wife hath made herself ready."

This marriage of the Lamb is an event which has been, and is now, much talked of by all the so-called "Christian world," and yet it seems, after all, is but *little* understood. However, since our passage contains only a glimpse, as it were, for the encouragement of the persecuted saints of the last days, and not a pro-

phetic delineation of the marriage of the Lamb, we will have to wait for more light upon the subject before we are able to say anything upon it. We shall find it in subsequent chapters.

Verse 8. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints.

In the above passage we are informed in what respect the bride of the Lamb had made herself ready, namely, by putting on an apparel which had been granted unto her of pure white and fine linen. But from the last clause we learn that that fine linen apparel of the bride is only a symbol, for it is expressly stated that the fine linen is "the righteousness of the saints." Therefore we must, of necessity, expect that the wearer of it is also a symbolic, and not a literal bride.

Verse 9. And he said unto me: Write, Blessed are they which are called unto the marriage supper of the Lamb. And he said unto me: These are the true sayings of God.

John is told by the angel to write: "Blessed are they which are called unto the marriage supper of the Lamb." Well, who will be called to that great supper? Answer: Those who shall be redeemed from among men, and those that have part in the first resurrection; all his servants, and those who fear him, both

small and great.

"And he said unto me: 'These are the true sayings of God.'"

Those true sayings, or prophecies, of God to which the angel referred, may be found in Psalm CXV:13: "He will bless them that fear the Lord, both small and great."

And again: "Praise ye the Lord. Blessed is the man that feareth the Lord, that delighted greatly in his commandments. His seed shall be mighty upon earth. The generation of the upright shall be blessed; wealth and riches shall be in his house, and his righteousness endureth forever."—Psalm CXII:1-3.

Verse 10. And I fell at his feet to worship him; and he said unto me: See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship Ged, for the testimony of Jesus is the spirit of prophecy.

John says that he fell down to worship that heavenly being who had been communicating to him, but was promptly prevented by the angel, who made use of the above language, the simple meaning of which is: John, don't do that, because I am not entitled to worship, for I am, like yourself and your brethren, who have the testimony of Jesus, simply one of the Lord's servants; therefore worship Him. "For," says he, "the testimony of Jesus is the

spirit of prophecy." That is, the essence of prophecy. John therefore declares, in chapter I:3 and 9, that he was on Patmos for the word of God, and for the testimony of Jesus Christ. That is, for the purpose of recording all those mysterious words and describing those wonderful scenes that were presented to his view, and which really contained the very essence or spirit of prophecy.

Verse 11. And I saw heaven opened, and behold! a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

The line of prophecy which we have been considering, and which commenced with chapter XVIII:1, closed with a glimpse of the final victory of the Lord's people in the preceding passage, and with this eleventh verse we enter upon a new line.

We are now carried back by the above passage to the time just preceding the momentuous time of the end of this dispensation. Probably to that time of which Christ says: "And then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth mourn."—Matt. XXIV:30.

Strange! Strange! No scoffers will at that time be found, for then the signs of the near

coming of the Lord will be so overwhelmingly convincing that no sane person can deny them any longer. Fear and trembling will befall the masses; wailing and gnashing of teeth those who shall figure as teachers in Babylon at that time. Seeing the utter hopelessness of their cases, they mentally say to the mountains to fall on them and hide them from the face of him that sitteth upon the throne.

"And I," says John, "saw heaven opened."
Not merely open, but opened; opened for the purpose of teaching the people of God that the events now about to be revealed shall not occur here upon the earth. But since our blessed Saviour permitted us, through our brother, John, a glance beyond our planet into the upper regions, we must consider that favor of great importance for those who shall be the living witnesses of the fulfillment of the events thus foreshadowod.

Heaven was opened; or, so to speak, the veil was pushed aside to show to the people of God (many of whom will probably at that time be lingering in the prisons of the United States, trusting in the Lord, and calmly and patiently awaiting their deliverance) what is necessary to be done in the surroundings of this earth, in the domain of "the Prince of the Power of the

Air," before it is possible for the Son of God to collect the sheaves of the earth's harvest.

"And behold! a white horse, and he that sat upon him was called Faithful and True."

From the language John employs, it seems like, on other similar occasions, he was actually surprised at the sight he beheld. The going forth, as we shall see, of a great army, with its commanding general at its head, was presented to the gaze of the astonished apostle.

What shall we say of this vision? that it is a symbolic representation of something which is to take place here upon earth?

We do not believe that this vision symbolizes any such thing, but are convinced that it foreshadows the literal fulfillment of a prophecy in Isaiah. That prophet asks:

"Shall the prey be taken from the mighty, or the lawful captive delivered?"

And here is the answer: "But thus saith the Lord: Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contended with thee, and I will save thy children."—Chapter XLIX:24-25.

We hold that the above question of the prophet, as well as the emphatic answer, were recorded for the particular instruction of the last generation, the one which is to witness the fulfillment of that prophecy; that it is closely connected with the revelation we are about to consider; in fact, that the latter only sets forth the manner in which the former is to be accomplished.

The prey to be taken from the mighty is "the earth," which Satan has usurped, and of which he now holds possession. Our Saviour himself calls him "the Prince of this World," "the Prince of the Power of the Air." Do you think, reader, that those are meaningless titles? or do you think that Satan will give up his prey after six thousand years of possession without a terrific struggle? Nay, verily.

He is the one who is called the "mighty," and "the lawful captive" who is to be delivered is the true Israel, or the people of God who are now held in their prison (grave) by the power of the "Terrible."

But the answer to the prophet's question is even farther reaching, for it says: "Even the captives shall be delivered; that is, not only the lawful ones concerning which the prophet inquired, but all of them. "For," says the Lord, "I (Jehovah) will contend with him (Satan) that contended with thee (Christ) and I will save thy children."

Our Lord himself, while on earth, hinted at the necessity of dislodging that usurper. (See Matt. XII:29 and Luke XI:21-22). This will appear more clearly as we proceed. We will now return to our text.

The color of the horse symbolizes the purity of the cause in which the rider is engaged. It is said that he was called "Faithful and True."

Now, in chapter III:14, in the letter to the remnant church, we find the following language: "These things said the Amen, the faithful and true witness, the beginning of the creation of God."

It will not be disputed that the speaker there and the rider of the white horse are identical, namely, our Lord Jesus. But why is he called by that particular name in our text? Answer: To draw our attention to the contents of the letter written to the Laodicean church in order to convince that church of his truth and faithfulness as a witness in showing her her faults and giving her counsel what to do in order to be accepted, and what kind of raiment to put on to hide her nakedness; and that if she persisted in her way that he would reject her on account of her indifference.

"And in righteousness he doth judge and make war."

The above clause reveals to us the *mission* of the rider. It will be to execute a righteous judgment and to make war.

The judgment he come to execute will be the one to be rendered against Babylon or the church of Laodicea in the investigative judgment now in session. The war he is coming to wage will be directed against the host of Satan in the upper regions, and the kings of the earth and their armies.

Verse 12. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself.

John now begins to describe the glorious appearance of the rider, and from it we conclude that it is none else but our Lord Jesus. But why is he represented as having many crowns upon his head? Because all the crowns which shall then be worn by the kings of the earth are rightfully His. He will have then received a kingdom of his Father—"the earth;" and allthe kings of the earth are unlawful detainers of their crowns. He is the anointed of the Lord, and their crowns belong to him.

The name he had written no man knew but he himself. It would be folly to speculate on it. Verse 13. And he was clothed with a vesture dipped in blood, and his name is called the Word of God.

In Isaiah we find the reason for wearing the vesture dipped in blood. We read:

"Who is this that cometh from Edom with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength?"

"I that speak in righteousness, mighty to save."

"Wherefore art thou red in thy apparel, and thy garment like him that treaded in the winefat?"

"I have trodden in the wine-press alone; and of the people there was none with me, for I will tread them in my anger and trample them in my fury; and their blood shall be sprinkled upon my garments and I will stain all my raiment."

In the above we have the reason why our Saviour is represented as wearing a blood-dyed garment. He comes to execute judgment upon Babylon. He is going to tread the "wine-press," which is to be trodden without the city, that Babylon may drink the wine of the fierceness of the wrath of God. And it will be just as is said in Isaiah LXIII:4, viz.: "And of the people there was none with me." The host

of heaven will be there to execute his commandments, but none of the race of Adam will be there with him.

"And his name is called 'the Word of God.'"

This is only another hint to lead us to recognize in that personage our own dear Saviour, for if we refer to the Gospel of John we find that he is thus called. (See chapter I:1).

Verse 14. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

The "armies" which were in heaven.

This term is probably not to be understood in the sense we understand it, and it is likely that the term "host" would have been more appropriate. In Ezekiel XXXVII:10 we find probably the proper meaning of that term, it conveying the idea of an innumerable multitude.

However, since there are those even among Christians who contend that all this is figurative language, and does not at all mean what it says, and that heaven has neither use for armies nor horses, we desire to remind such of the fact that right at the very beginning of the history of the family of Adam we are informed that the way to the tree of life was guarded by

an angel with a flaming sword. Remember, also, the angel who stood with a drawn sword before Joshua at Jericho. (See Joshua V: 13-15).

Remember the multitude of horses and chariots of fire which the servant of Elisha saw. Yea, remember the language of our Lord: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels." A Roman legion was twelve thousand; hence the Lord affirmed that if he desired he could have immediately more than one hundred and forty-four thousand angels to confront his enemies. Therefore, if we claim to believe the Bible we must admit that it teaches the existence of both armies and horses in heaven. Now to our text.

The color of the horses of the angels denotes the righteousness of their common cause, and the white and spotless garments of fine linen, we were told in verse 8, denotes the righteousness of the saints. The term "saints" is applied to holy angels as well as to the faithful (See Deut. XXX:1 and Jude XIV.

Verse 15. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God.

"And out of his mouth goeth a sharp sword, that with it he should smite the nations."

The above contains still another prominent symbolic feature of our Lord, as the great commander of the hosts of heaven. The sharp sword that goeth out of His mouth denotes the power and severity of His commands at that time in relation to the punishment of those nations who shall confront him as enemies. We read in Isaiah:

"And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."—Chapter XI:4.

This prophecy is identical with the one under consideration. The statement that he shall rule them with a rod of iron certainly denotes firmness in government and the maintainance of strict obedience to existing laws. And we firmly believe that the statement foreshadows the return to a law dispensation during the millenium; however, as we shall see hereafter, under quite different circumstances from the former one.

"He treadeth the wine-press of the fierceness and wrath of Almighty God."

We refer the reader to remarks on verse 13, where we have already explained the above clause. All we wish to add is that we consider

the last plague; yea, that terrible hail storm which will slay the armies of the nations that shall have been gathered in the mountains of Judea as "the treading of the great wine-press."

Verse 16. And he had on his vesture and on his thigh a name written: KING OF KINGS AND LORD OF LORDS.

King of kings and Lord of lords." In chapter XVII:14, which alludes to this identical event, our Saviour is thus called, for it is there said that the Lamb is King of kings and Lord of lords. But in Daniel II:47 Nebuchadnezzar declares that Jehovah, the God of Israel, is a God of gods and a Lord of kings; and in I Tim., VI:15, we find that the Eternal Father is called by that name. How shall we harmonize this? There can not be two proper claimants to that title. It is true that our Lord Jesus said: "I and my Father are one." But he did not mean that they were one in person. It follows, therefore, that there must be a special cause for that name to be inscribed upon that bloodstained garment of our Saviour, and we believe there is a good reason for it. For. let it be remembered, that up to that time our Lord had occupied a position at the right hand of the Father on the throne of universal empire. But when this prophecy shall be fulfilled he shall have received a kingdom for himself from the Father, and will then be on his way to reclaim it from the grasp of its unlawful detainers. He does this not, however, in his own name and strength, but in his Father's name, and with His power, because the latter said to him, after having completed his humiliation and obedience unto death here on earth: "Sit thou at my right hand until I make thine enemies thy footstool."

Now, since he is commanding the hosts of the Father, and is also there to execute the righteous judgment of Him, it is eminently proper that he should be set forth as acting in the name of the Eternal Father. For it should be remembered that the immediate actors in the destruction of human beings must be absolutely CERTAIN that those commands they shall be called upon to obey proceed directly from the great Lawgiver. Hence the title of the Father. The mark of authority is written upon the Son.

Verse 17. And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven: Come and gather yourselves to the supper of the great God.

In Ezek. XXXIX:17 we find a parallel pass-

age. The beasts of the field are there also included in the summons. Says the prophet:

"And thou, son of man, thus saith the Lord God: Speak unto every feathered fowl, and to every beast of the field; assemble yourselves and come; gather yourselves on every side to my sacrifice, (or slaughter margin) that I do sacrifice for you, even a great sacrifice, upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty and drink the blood of the princes of the earth, of rams, of lambs and of goats, of bullocks, all of them fatlings of Bashan."

It will be readily perceived that both prophecies point to one and the same slaughter. In this passage the prophet is commanded by the Lord to issue a general invitation to all birds and beasts of prey; and in our text an angel is represented as standing in the sun proclaiming an invitation to the flesh-devouring fowls to gather themselves to the supper of the Great God.

Of course both are figurative language, showing, however, that the birds and beasts of prey will be there en masse; gathered either by natural instinct or divine influence.

It is a well established fact that beasts and birds of prey will follow armies. During our

late war, wolves and vultures would invariably make their appearance in localities where battles had been fought, as many will testify.

Now, if the instinct of those flesh-eating creatures should be sharpened in fulfillment of the above prophecy, and they therefore would be enabled to scent their prey a greater distance than ordinarily, they would undoubtedly be gathered in immense numbers, since the armies to be collected will come from many parts of the Old World, probably from the three continents, Europe, Asia and Africa. As they take up their respective lines of march, the multitude of food-seeking animals will doubtless be continually augmented; for even those wild beasts learn to know very soon that wherever an army encamps, even for a single night, there will be plenty of food left for them to feast upon the next day.

Verse 18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

This passage shows that the battle or slaughter referred to in our text will be such as the world has never before seen. The slain, *all* the slain, will be left on the field as food for wolves and vultures. The phrase, "and the flesh of all men, both free and bond, small and great," can not refer to the inhabitants of the earth at large, for no sane person would construe chapter XVI:13-14 as having reference to any but able bodied men, capable of enduring the hardships of a military campaign. We must therefore conclude that the term "all" means simply those who had been gathered.

Verse 19. And I saw the beast and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army.

Not only the powers composing Papal Rome will be gathered to lay claim to the Holy Land, but the kings of the earth, and their armies also, will be there as contestants, and eager for its division. No doubt both branches of Babylon, Protestant as well as Catholic, will be duly represented. Yet we are fully convinced that the term "beast" in this passage means much more than the mere military power of the visible rulers constituting Papal Rome.

Has, indeed, the *invisible* ruler of that blasphemous empire no forces under his command wherewith he might attempt the retention of his usurped possession?

It should be remembered:

1st. That not only Satan himself is a real

being, but that also his multitude of angels are such.

2d. Remember, also, that they, although invisible to mortals, hold actual possession of this earth, and domineer over a large majority of the human race, and must be expelled by actual force before this earth can be reclaimed by the Son of God.

Now, reader, the prophecy which we are now considering sets forth that very conflict between the Son of God, leading the armies of heaven, and Satan, marshaling the combined powers of earth and hell; "the Son of God" versus "the Son of Perdition," for the possession of this earth.

But it is said that the kings and their armies are gathered together to make war with him that sat on the horse, and against his army. Are we to understand from that language that the time will come when the powers of the earth will hurry their army corps to Palestine in order to fight the Son of God and an army of angels? No! No! It would be the height of folly to make such an assertion. Those seducing spirits brought to view in chapter XVI:13-14 will find means to persuade the crowned heads of the world that great success and glory awaits them in the Holy Land.

Some of them will probably be induced by promises of conquest to embark in such a war. Others may be persuaded of the necessity of being represented by the strength of their kingdom in the then seemingly pending division of the possessions of the Turk, the so-called "Sick man of the East." And still others are probably made to believe that it will be of the utmost importance (in order to secure their possessions in the "far East") that they should be there with their whole strength ready to check the probable further advance of the conqueror.

It should be remembered that this gathering of the kings and their armies will take place immediately after the falling of the sixth plague, and that by its ravages, whatever they may be, the Turkish Empire will come to an abrupt end. Hence that the so much talked of and dreaded "Eastern Question" will stare the horrified nations in the face, and demand, seemingly, immediate settlement. Will it, under such circumstances, be any wonder if the same nations which now tremble even at the thought of its final settlement, will rush as if animated by an irresistible impulse, to the territory so much coveted by all? Nothing could be more natural.

These hopes and fears, as we said above, will animate those kings, and cause the gathering of their forces at the battle ground. Satan's object, however, for causing their gathering will be quite a different one. He is said to be a great Scriptorian; well knows that his Great Antagonist (Christ) is the legal heir to the throne of David; understands many prophecies relative to the restoration of Israel. He knows also that at some time the hour must come when he shall have to meet the Son of God to measure their respective strength for the continued possession of this earth. He knows all that, and probably much more, but we do not believe that he understands the writings of the book of Revelation. It was not written for his benefit, and we firmly believe that he shall never be able to understand it. Knowing that the unavoidable conflict must come, but not knowing the exact time, he must be always prepared to meet the legal heir.

Therefore, when the Holy Land shall suddenly become ownerless, Satan will be alarmed, and perceiving that the dreaded time has at last come, he will muster his forces at once.

The first object of Satan, therefore, will be to checkmate the move of God in relation to the evacuation of the Holy Land by causing not only one power to claim "the Promised

Land," but all earthly powers.

But since Satan can only work indirectly, he is compelled to use "mediums," and through all kinds of seductive promises, hopes and fears, shall cause those kings to hastily occupy that vacated territory in order to prevent its falling into the hands of its legitimate heir. And because each and every one of those kings will be there for the purpose of settling the ownership to that territory at the point of the bayonet, when the Son of God is the legal owner of it, they are very properly represented as being gathered together to make war with him that sat on the horse, and against his army.

We have now learned what shall animate the kings at that time to rush to battle, and we have also learned what will animate Satan to cause this rush. But there is still another party instrumental in this gathering. It is none else than our Lord Jesus, the Lord of the harvest of the earth. Before he is ready to garner the wheat in his barn he will cause the "tares" to be bundled. "The clusters of the vine of the earth" to be gathered and put into "the wine-press." Therefore the Lord causes this great gathering to take place in a locality long since prepared for the wholesale destruction of the

enemies of God.

Verse 20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had the mark of the beast and them that worshiped his image. These both were cast into a lake of fire burning with brimstone.

The beast was "taken." What are we to understand from that expression? Simply that the beast was captured. M. Luther translates thus exactly. We understand this passage to teach that the whole host of Satan which is now at work in Catholicism, and symbolized as "the beast" in this passage, will be captured just as actually as captures of generals and forces were made during our late war. Besides, it is said that "the false prophet who wrought miracles before the beast" was also captured. The very name "false prophet" brands them as unreliable; and the fact that it is said of them that they work miracles very naturally leads our mind to that wonderworking power brought to view in chapter XIII. But when we read that the false prophet deceives them "that had the mark of the beast and them that worship his image," we are certain that Spiritualism, or, rather, those evil spirits themselves, which make their presence known and deceive people through that phenomenon, are the beings who are called "the false prophet."

These both were cast alive into a lake of fire

burning with brimstone.

If Satan and his host are indeed real entities, and the Bible abundantly teaches that they are, then it seems presumption to try to explain away (as some attempt to do) the actual existence of such a place as described in our passage. To deny its actual existence is denying the veracity of our own Saviour, for he emphatically states that such a place is prepared for their reception. (See Matt. XXV:41).

We therefore take the position that in this repect the language is literal, and foreshadows the disposition of the host of Satan at the second advent.

It is, however, possible that the above language has a more extensive meaning; that it not only sets forth the capture and disposition of the invisible host of Satan, but also the literal destruction of the territory symbolized as the beast and false prophet or two-horned beast. And since we have seen that such a fate awaits the territory of the United States, we have good reason to believe that the above clause should be thus understood, and are much strengthened in that view when we consider a certain prophecy of Daniel. He says concerning that very beast power:

"I beheld even till the beast was slain and

his body destroyed and given to the burning flame."—Dan. VII:11.

The language is highly symbolic. However, even under that guise it is easy to see that the total destruction of that beast (be it what it may) is there foreshadowed. We cannot here enter into a full exposition of that prophecy, but will just state that "the beast" there alluded to represents, beyond a shadow of a doubt, Papal Rome as a civil power; for "the horn" mentioned in the first clause of the passage denotes "the Papacy;" the "great words" it uttered, the cardinal truths of Christianity; the slaving of the beast, its dissolution as a civil power; finally, if the territory of that empire is symbolized as the body of the beast (and we do not know what else could be thus symbolized) then its destruction and giving to the burning flame would foreshadow the literal destruction of the territory occupied by Papal Rome; and that such destruction most likely will be caused by terrible terrestrial convulsions and excessive volcanic activity, is gained from other prophecies.

Verse 21. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.

Who is to be understood by the "remnant?"

Answer: The kings of the earth and their armies. The sword which proceeds out of the mouth of the rider, wherewith he smites, is a symbolic sword, and simply means his word of command. The hailstones will do the actual work. It will be the carcasses of this remnant which will furnish the "great supper" for the birds and beasts of prey.



CHAPTER XX.

Verse 1. And I saw an angel come down from heaven having the key of the bottomless pit and a great chain in his hand.

This is still the same line of prophecy; therefore we must conclude that the event herein foreshadowed follows chronologically those brought to view in the foregoing chapter, viz.: The capture and disposition of the entire host of Satan; the annihilation of the kings and their armies; as also the destruction and submersion of the territories formerly occupied by Papal Rome and the United States.

The angel brought to view in this passage differs greatly from all the other angels which John had seen coming down from heaven in former visions, because all the others had come down to proclaim messages which, as we have seen, foreshadowed the proclamation of similar messages to be given through special messengers here upon earth.

This angel, however, has no message to deliver to the church at all, but carries with him the means of opening something that is shut and of binding something that is loose. It is therefore pretty certain that this angel does not foreshadow anything that can and will be fulfilled by the church.

"The key of the bottomless pit and a great chain."

Are they, indeed, *symbols* to represent the power and mission of the angel? Perhaps they are.

But before we can come to any *positive* conclusion on this point, we must try to find out what may be designated by the expression "bottomless pit."

That same term occurs in three other places in the book of Revelation, namely, in chapters IX:1, XI:7, and XVII:8.

In the first passage it refers undoubtedly to the rise of *Mohammedanism*, a religion without any foundation at all.

In the second passage that term refers to the rise of the "Worship of Reason" in the close of the last century, in France, during the

French Revolution, when that nation, as such, publicly denied the existence of the Deity. Another religion without any foundation.

The last passage where the above phrase is used refers, as will be remembered, to the rise of the *Papal* church, still another religion without any foundation.

We see that in each one of the above passages that phrase is used figuratively, denoting such religious systems as are not recognized as true; hence they are represented as coming out of the bottomless pit. We are, however, convinced from the context that the term here is not thus to be understood, but rather that the whole passage is literal language, and hence must be thus expounded.

The word "pit" is defined as an artificial cavity in the earth; a deep place; an abyss; profundity; the grave, etc. But outside of all the above, the term "pit" is used in the Scriptures to represent a prison, and from the context of the chapter we are fully convinced that that meaning should be applied. In Zach. IX:11 the term "pit" is thus used. It reads:

As for thee, also, by the blood of thy covenant I have sent forth thy prisoners out of the pit, wherein is no water. (See also Isaiah, chapter XXIV:22 and chapter LI:14.

Now, if the expression is to be understood in a literal sense, does it not seem very reasonable to conclude from the above that a grave or prison without a bottom is under consideration? And in that case the key of the angel must of necessity be the means which will open such a grave or prison. And the chain in the hand of the angel denotes, no matter whether or not the passage is to be understood literally or figuratively, the means to bind or secure.

Verse 2. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years.

Reader, is this symbolic, or is it literal language? And if symbolic, what other event does it foreshadow than the deprivation of Satan's power for a definite period?

We are inclined, however, to accept the whole of it as strictly literal. If the devil and his angels are, like the angels of heaven, real beings, (and there is certainly no doubt about that) then why should it be thought absurd or impossible to secure such beings, and deprive them, by proper means, of their liberty of locomotion by their equals? It seems very reasonable to believe that, as men can be bound by men, that also angels might be bound by angels; and that Satan himself, and also his angels, were cast

out of heaven, is certainly thought in the Bible. Then why should it not be possible to deprive Satan still further of his liberty by proper means? Or do you claim that chains are used only by men, but not by angels? If so, please explain why they should use swords as weapons like unto men, and not chains. (See Numbers XXII:31).

Verse 3. And cast him into the bottomless pit and shut him up, and put a seal upon him, that he should deceive the nations no more till the thousand years be fulfilled.

We have shown that if the language is literal, then the expression "bottomless pit" really means a prison without a bottom; and according to our text Satan was cast into such a prison. But it may be asked, where is such a prison to be found? We answer: In the centre of the earth; not on top of it, as some attempt to explain. And, reader, how appropriate such a prison would be for Satan. Remember, it has been his ardent desire for six thousand years to annihilate the Church of Christ by hiding the saints in the bowels of the earth. When this prophecy shall be fulfilled, things shall be reversed; the saints, whom he had thus far held secure as prisoners in the bowels of the earth will all have been liberated, and he, the great jailor, is put in the same prison, but his dungeon has been prepared of old for his imprisonment. It has no foundation, and is located in the very heart of the earth, at the centre of gravitation.

The centre of this earth, with its great velocity of rotary motion, would certainly furnish a *literal* bottomless pit.

As in the case of Babylon, where the sentence of death will be executed upon those who shall be instrumental in passing such a law as will cause the sentence of death to be passed against the saints, so also the endeavor of Satan will be reversed. And instead of hiding away in the interior of the earth the Church of God, he himself shall be compelled to pass a thousand years in utter solitude and the impenetrable darkness and gloom of the interior of his own prison house.

No matter what kind of key it is that opens the door of that prison, whether an earthquake or a volcano, or both, one thing is certain, and that is that the entrance, or opening, of that prison will be *effectually* shut and securely kept for a thousand years. And, by the way, since we take this prophecy to be given in literal language, we take that period of a thousand years also to be *literal* time. But, reader, to prove that our exposition of this passage is not mere

speculation and vain imagination, but is strictly founded upon the sure word of prophecy, we refer the reader to II Peter II:4 and Jude VI. Isaiah is very explicit on that point. Says he:

"And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, (the prince of the power of the air and his host) and the kings of the earth upon the earth, and they shall be gathered together, as prisoners are gathered, in the pit, or dungeon, (margin) and shall be shut up in the prison, and after many days shall they be visited.—Isaiah XXIV:21-22.

Here, reader, is the undisputable "thus saith the Lord" that those immortal rebels will be kept in the bowels of the earth for a long time, but after many days (a thousand years) they shall be visited. Notice, it says, that the punishment of the kings of the earth will take place, not in the interior, but upon the earth. The gathering together, as prisoners are gathered, and their being shut up in the prison, refers exclusively to the host of Satan, for it will be remembered that the kings and their hosts are to serve as food for the birds and beasts of prey.

But when may we look for the fulfillment of this prophecy? Answer: Immediately after the fulfillment of the last plague.

While that great hailstorm shall be slaying the remnant of those great armies and kings who had gathered for the conquest or division of the Holy Land, the Son of God, with the host of heaven, will be engaged in the regions above the clouds in a fearful combat against Satan and his host for the possession of this During that conflict, as we have seen from chapter XIX:20, the beast and the false prophet (the combined host of Satan) represented by those symbols, were captured, and here is the announcement of the apprehension of the Arch Rebel, namely, Satan himself, and of his solitary confinement prior to his future punishment. The events foreshadowed in this and the foregoing chapter are the same which are brought to view in Isaiah XLIX:24-25, Matt. XII:29, and Luke XI:21:21.

It should be remembered that the mission of the Son of God at that time will be a two-fold one, viz.: To execute judgment and to make war. He comes not only to destroy the "tares" which shall have been gathered, but he comes more particularly for the purpose of "binding the strong man" (Satan) in order that he might enter into his house (the earth) and spoil his good. Says the prophet: "Shall the prey be taken from the mighty, or the law-

ful captive delivered? But thus saith the Lord: Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered."

Do you ask: What are the "Strong man's goods?" or what "the prev of the mighty?" The saints of God, whom Satan has hid away in the earth. Therefore a very important part of his mission will be the gathering of the living saints and the resurrection of those who had died in the faith of a coming Deliverer. And where will the gathering take place? "For the Lord himself answers that question: shall descend from heaven with a shout, with the voice of the Arch-Angel, and with the trump of God, and the dead in Christ shall rise Then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air."

And now, reader, since we have found when and where the prophecy will be fulfilled, let us see who is to witness "the binding of the strong man."

The battle against "the prince of the power of the air" will be fought in the clouds. There, and not on earth, will the host represented as "beast" and "false prophet," and also Satan himself, be taken. From that bat-

tlefield will also go forth the angels to the four quarters of the earth to gather the Elect of God. And where will they be conducted? To the great headquarters of that most Illustrious Commander on the battlefield in the air.

The whole Church of God will there be assembled, and not only the church, but also that innumerable host of shining angels. What an impression will thus be made upon the combined multitudes of heaven and earth if they are allowed to witness the actual binding of Satan! An impression will be made which will not be effaced in all eternity, neither in the minds of saints nor angels. Let us shut our eyes and imagine the scene. The Son of God as the great central figure, too glorious in appearance to be described; His eyes yet flashing with the intense excitement of the late battle and the joy of victory. He towers upon a throne in the centre of a great hollow square which has been formed by the redeemed of earth, beautifully arranged according to stature, the smallest ones occupying the inner rank, next the following size, and so on, until that tall generation of the Antedeluvians is reached. All have been changed from mortal to immortal beings, and are clothed with their glorious garment, spotless white. Outside of that

square is formed that innumerable host of celestial beings who had been engaged as active participants in the battle. A certain signal is sounded, and with military precision the hollow square is opened on one front, and a strong escort, with an exceedingly tall though haggard looking personage in their midst, advances through the opened ranks. They come to a halt immediately before the throne. Ah! what a picture! The very heart of every saint trembles at the sight. He who even dared to oppose the God of heaven; he who had the impudence to request the Son of God to fall down and worship him; he who had for six thousand years held unlawful possession of this earth, and had afflicted mankind with uncountable calamities; yea, he who had made out of this once beautiful world a vast gravevard, a hideous charnel house, stands now as a conquered rebel, a captive before his conqueror. Conqueror? No; more than a conqueror; before his Avenger; for his intrigues had nailed the Son of God to the cross. There he stands, trembling in every limb. He cannot meet the flashing eyes of his avenger, but in shame and confusion casts his snakelike eyes to his feet. The Son of God addresses Satan before the whole multitude, and brings to his

memory his whole rebellious career; dwells upon the enormity of his crime by referring to the uncounted calamities he had caused to fall upon the human race, and finally charges him with being the sole cause of all the transgressions committed by the house of Israel. the Son of God arises from his throne, and approaching that trembling chieftain, puts both of his hands upon the head of Satan, saying: "Lucifer, thou, and thou alone, art chargeable with all the sins of my people, for thou hast led them, through thy deceptions, into all their transgressions. Upon thy head I herewith place them. Thou shalt now go into solitary confinement in thy own prison-house for a period of a thousand years, and after that thou shalt be visited."

A look heavenward of the Son of God and a motion of his hand is noticed, and with one accord all eyes are directed upward. A powerful angel is seen descending from heaven. He directs his course to the throne in the centre. It is the angel with the key of the bottomless pit, and he holds a great chain in his hands. The saints of God remember the description of that angel from the reading of that blessed book of Revelation. The Son of God points with his finger towards Satan. The angel

approaches that trembling old chieftain, binds him securely with that great chain, and starts with him in a downward course towards the tottering earth.

Reader, is there anything unreasonable in that picture?

We confess that the prophetic delineation of that great struggle as set forth in the closing verses of the last chapter, and the capture and imprisonment of Satan, as brought to view in this chapter, remind us forcibly of the close of our great Rebellion and the capture and imprisonment of Jefferson Davis.

We do, by no means, desire to make any comparison between those two great leaders, nor in any way disrespectfully speak of or refer to one who is now dead, but simply to show the great similarity between the prophecy foreshadowing the close of the career of Satan and the history in relation to that of Jefferson Davis.

We were under the command of General Wilson in the spring of 1865 at Macon, Georgia, which was surrendered by General Howell Cobb to our forces. We received the information, also, of the surrender of Generals Lee and Johnson. The war was virtually over, the main forces having surrendered, (just as set

forth in our prophecy). A day or two later we saw many posters up all over our camp, wherein a large reward was offered for the capture of Jefferson Davis. We have forgotten whether the amount offered was \$1 or \$300,000; and it was stated that the chief of the Southern Confederacy was in the vicinity, and was trying to evade capture by flight.

At once the whole cavalry corps was scattered over the country, and within a few days the capture was made. The great leader of the combined armies of the South was led by a few common troopers into the presence of the commander, and from there he was sent by trusty men to Fortress Monroe to await his trial for treason.

Further remarks on this point are unneessary. Let the reader reflect upon what has been said.

It is true we have no direct revelation to offer for the drawing of the above picture, yet we claim that in the essential parts we have all the indirect revelation necessary to prove that in the above representation we are on strictly Scriptural foundation. For we ask: If such a scene as portrayed above is not at all to be enacted, what means the action of the ancient High Priest on the day of atonement concern-

ing the scapegoat? (See Lev. XVI:20-22 inclusive. We take that to be the TYPE, and this the ANTITYPE.

We will now return to our text.

Satan was cast in the bottomless abyss and shut up, and made secure to prohibit him from deceiving the nations again until the thousand years are fulfilled. What nations? Answer: Those nations which shall not be destroyed by the events foreshadowed in former chapters.

From that blessed moment onward a great change will take place in the government of the government of this world, for the kingdoms of this earth will then have become the kingdoms of God and His Christ. Instead of men being continually beguiled by Satanic influence to transgress the law of Jehovah, as formerly, they will from thence on be under the benign influence of the Son of God and the host of saints. For the Son of God will then be the Prince of this world, not visibly, but just in the measure as Satan is the Prince now. The latter will then have given place to the former.

But it is stated that after the thousand years are fulfilled Satan "must be loosed a little season." Why? There is no immediate cause assigned for such loosening, hence we shall have to wait for further development before that question can be answered.

Verse 4. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years.

John does not say where he saw the thrones nor who it was that sat upon them. Therefore it is evident that all this is made known unto the people of God in *other* prophecies. But since this is a matter of great interest, we will prove that assertion.

Our Saviour himself tells his disciples where he will take them when he shall come again. Says he:

"In my father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto myself; that where I am there ye may be also." And in Revelation, chapter IV:21, he informs the disciples who they are that shall sit on the thrones. Says he to the church at Laodicea, i. e., the last church:

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my father in his throne."

We have now learned:

1st. That those thrones will be found in the Father's house in heaven; and,

2d. That the saints, or overcomers, will occupy them.

And says the prophecy: "Judgment was given unto them." On this point, also, the prophecy is very dark, and does not explain in what the judgment will consist. Therefore we must again conclude that the necessary information on this point will be on record somewhere else in the Scriptures. And so it is; for in I Cor. VI:2 we find the information. Paul, rebuking the brethren at that city for going to law with each other before the Roman authorities, says:

"Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels?"

Here, then, we have the judgment fully explained that shall be given to the saints of God. They shall be made judges over the nations of the earth, and sit in judgment over those fallen angels who are kept in everlasting chains under

darkness unto the judgment of "the Great Day."

"And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshiped the beast and his image, neither had received his mark upon their foreheads or in their right hand, and they lived and reigned with Christ a thousand years."

The above phrase is greedily devoured by those who claim that man is naturally endowed with an *immortal* soul. Triumphantly they refer to this passage as proving their pet theory; but the passage proves no such thing. John simply makes use of the term "soul" in lieu of the term "person," for they are interchangeably used all through the Scriptures. We will just mention the "eight souls" that were saved in the ark. Surely, it will not be claimed that eight immortal souls were saved in the ark from drowning; or when Paul said in Romans, chapter XIII: "Let every soul be subject to the higher powers," that he had any reference to anything but the disciples.

But that term did refer to some persons who had been dead is plainly proved by the next verse, where the rest of the dead is spoken of as remaining in that condition for another thousand years.

Here, then, beyond a doubt, is a resurrection brought to view, and certain classes are mentioned. Who constitute those classes, and why were they mentioned? It will be admitted without any argument that those who were beheaded for the testimony of Jesus and for the word of God, represent the whole class of martyrs from the old prophets down to the latest victim.

But John mentions another class; namely, those "which had not worshiped the beast, neither his image," etc. Who are they? This class, we claim, will be formed exclusively by the remnant church just prior to the falling of the plagues. It is the same class brought to view in chapter XIII as being prohibited from buying and selling because they refuse to obey a God-dishonoring law of the land which, as we have seen, shall be passed just prior to the plagues.

"And they lived and reigned with Christ a thousand years."

What! is then, indeed, this last generation of Christians also to be slain? No! They are not going to be killed, though many of them will doubtless be imprisoned, some even under

sentence of death, awaiting their day of execution, and only the direct interposition of Almighty God will prevent their actual murder. They are classed among the martyrs because their doom, as far as human intention is concerned, will be sealed.

"But I thought," says one, "that all the true believers in Christ were to be resurrected at the second advent, but it seems, after all, that only the martyrs of all ages are going to have part in the first resurrection."

No, friend; your view that all the true disciples of Jesus will have part in the first resurrection harmonizes exactly with the teachings of the Scriptures, and is therefore correct. For Paul, explaining the order in which the resurrection of the human family shall be accomplished, says:

"For, as in Adam all die, even so in Christ shall all be made alive, but every man in his own order; Christ the first fruits, afterwards they that are Christ's at his coming. Then cometh the end," etc.

But the question might be asked: Why, then, was it not so stated in this passage? Answer: Because that fact had already been made known in other parts of the Scriptures, as we have just proven. There is, however, a

very weighty reason for the special mentioning of those who shall in their appointed time be denounced as dangerous outlaws and infamous heretics, and whose execution shall be hailed as a blessing to the community, as having done God a service. These classes are brought to view in order to teach the people that, although those martyrs had been condemned as unworthy of life, yet they would be crowned with immortality in the first resurrection. But there is yet a more weighty reason for the mentioning of those classes. It is this:

There is a time coming very shortly when the prophecy of chapter XIII will be fulfilled in the United States, and a people will be found there who will represent that class brought to view in our text as those who had not received the mark of the beast and had not worshiped his image. These people will be branded by the church element, or the so-called "religious" people of the land, as obstinate and presumptuous lawbreakers and dangerous fanatics.

There would be some excuse for their severe treatment of those people were it not for this passage. Here those very parties are classed with the martyrs, and shown to be alive when the saints of God arise from their dusty beds in the first resurrection.

Verse 5. But the rest of the dead lived not again until the thousand years were finished.

Who constitute "the rest of the dead?" All of the family of Adam who shall not be reanimated in the *first* resurrection.

Verse 6. Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

They shall be blessed and holy, because all their sins have been pardoned and forever blotted out; hence they are without any guilt. They have attained the great reward, i. e., "eternal life" and everlasting citizenship in the glorious New Earth. They are blessed because from thenceforth all the toil and trouble of former earth life will be forever removed from them, and instead thereof they will participate in the unspeakable joys of celestial life, and be permitted to bask in the immediate presence of their loving Saviour and share his throne during the old Earth's happy millenium.

Verse 7. And when the thousand years are expired, Satan shall be loosed out of his prison.

There is no reason assigned for the liberation of Satan at the end of the thousand years, yet, judging from the language of verse 3, there is doubtless a sufficient cause, or even necessity, for such liberation, for it says: And after that he "must be loosed a little season." We said there is no reason assigned for such liberation. We should have said no direct reason, for we verily believe that the next passage fully reveals the necessity of it, as we shall show.

Verse 8. And he shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog to gather them together to battle, the number of whom is as the sands of the sea.

As soon as Satan shall be liberated, he is again represented as deceiving the nations of the whole earth. He is not sorry for what he has done.

The thought of repentance is a stranger to him. During that long period of perfect inactivity, calculated to favor reflection of his former career, his only object of meditation shall be to mature a plan by which he might yet succeed, to finally overcome his adversary and recover his usurped power as "Prince of this World." Therefore, as soon as he shall be liberated he shall at once proceed to execute his plan—gathering the nations to despoil and massacre Israel. The people of God who shall have, during his confinement, been regathered in the land of their fathers, and restored to their former condition, as the favored people

of God. And having been relieved from satanic influence and temptations, shall have remained loyal to the God of Israel, and thus fully prove that indeed Satan was responsible for all the sins and transgressions of Israel—a charge, the truthfulness of which he, however, bitterly denied. We ask, how could the charge against Satan and the just ce of his punishment have been more clearly established than by a temporary liberation after all Israel had proved the correctness of the charge made against him? His action directly after his liberation will clearly prove that as long as he is permitted to roam upon the face of the earth there shall be neither peace nor safety for the people of God.

It becomes, therefore, a matter of necessity to *forever* remove him to a prison where it will be impossible for him to mar the happiness of the people of God.

We are not informed by what means he shall succeed again, to gather the nations around the beloved city, and it does not matter. The fact that he succeeds again in his deception is enough for us to know, since none of this generation will be directly interested. Nor is it of great importance that we should know what nations will be thus deceived. Or, what nations are to be understood by the terms "Gog" and

"Magog." Many critics have speculated on that point, and differ as widely as the East is from the West. The terms occur in Ezek., XXXVIII and XXXIX, which, according to our understanding, both refer to the gathering of the forces of the nations in the holy land at the beginning of the millennium and not at the end of it, which is here referred to.

We claim that the term "Gog," as used in the above scriptures, most likely refers to Russia, which for more than a century has been on the lookout for an opportunity to swallow up the possessions of "The Sick Man of the East," and which will doubtless be the first claimant on the ground when the time for action shall have come. And "Magog, and them that dwell carelessly in the isles," brought to view in chapter XXXIX: 6, we take to represent such nations as are neither represented by the beast nor false prophet, yet who shall also be represented in full force at the first conflict.

Now, since there is no other prophecy found in the old Bible, where mention is made of the above terms, and since in our text doubtless a second gathering at the end of the thousand years is brought to view, we must consider that the same nations which shall participate in the

first gathering as Gog and Magog, will also participate in the second gathering under the same terms.

In the 2nd verse of the above chapter, the Lord says through the prophet to Gog: "And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel." That passage seems clearly to indicate that a portion of that nation thus represented will be turned back and not be destroyed in the first gathering. And such a military movement on the part of Russia might easily be made necessary by a threatening attitude of forces of the Triple Alliance stationed near the western border of the Russian Empire. Besides, we remind the reader of the fact that at that time those nations represented in the first gathering as "the beast" and "false prophet" will, at the time of this second gathering, not at all be in existence, and therefore we believe that the above nations are thus symbolized.

It is said that the number of them who shall be deceived by Satan shall be as the sand of the sea. This expression is only used to convey to us an idea of the innumerable multitude which, even at the end of the millennium, shall be ready to yield to Satan's temptations. This very passage is sufficient to brand the fable of the world's *conversion* as an illusion, founded only upon the deception of that arch deceiver.

Verse 9. And they went upon the breath of the earth, and compassed the camp of the Saints about, and the beloved city: And fire came down from God out of heaven and devoured them.

The phrase, "breath of the earth," is doubtless a figurative expression, made use of in order to convey to us the grandeur of the sight John beheld when viewing that imposing scene, as far as the eye reached, multitudes advancing to a common centre from every point of the compass. And that common centre he recognized as "the beloved city."

The last three words are sufficient to locate the point of attack; for there is no other city upon this earth which John would call "beloved" but the city of Jerusalem. It is therefore established beyond a doubt that both the gatherings of the nations will take place in the immediate neighborhood of that city.

But who are the saints brought to view as being surrounded in their camp? We answer: They are the *remnant* of the ancient stock of Israel. See Romans, chapter XI. Read the whole chapter, and you will be convinced that whenever the fullness of the Gentiles shall have

been brought in, that then the blindness of Israel shall be removed, and they shall be made to see their error, or rather the error of their fathers, in rejecting Jesus of Nazareth as the promised Messiah. Paul says concerning that people:

"For I would not brethren that you should be ignorant of this mystery less you should be wise in your own conceits; that blindness in part has happened unto Israel, until the fullness of the Gentiles be come in"; this certainly implies that when the fullness of the Gentiles is come in, that then that blindness should be removed, so that they could see their error, and accept the Messiah. Paul shows this very plainly in the above chapter, and in v. 28 he says: "As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the Father's sake." "For," says he, "the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so, have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon (them) all." The times of the Gentiles of which Luke speaks in chapter XXI: 24 shall terminate with the plagues, and the fulness of the Gentiles shall have come in through the first resurrection. Therefore, no reason shall exist from thenceforth why Israel should remain blinded any longer. And thus beholding the wonderful things that shall take place upon the earth at the first resurrection, and having also through the binding of Satan been delivered from all snares and insinuations of the latter, they will then gladly accept Him whom they had thus far rejected as an impostor. Coming from the four quarters of the earth, where for many generations they had been scattered and had under great hardships existed as a despised people, they will have gathered once more on the land promised to their great ancestor and his seed, for an everlasting possession, and gladly reinhabit that country, which, as we have seen, shall be utterly depopulated by the sixth plague.

They shall then be a happy people, worshiping the Great Jehovah in spirit and in truth, anxiously awaiting the return of Him about whom their deluded fathers once cried: Crucify him! Crucify him!

Of that time Isaiah says, concerning the restoration of Israel: "And it shall come to pass,

that from one new moon to another and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring to all flesh."—Isa. LXVI: 20-24.

But it is claimed by some who have commented on these prophecies that all the promises made to Israel were *conditional*, and that, since Israel *failed* in complying with the stipulations, there remains no hope for its restoration as a nation.

On account of the overwhelming testimony to the contrary, however, we cannot accept such an assertion, and earnestly advise the reader to carefully examine the Scriptures on that point for himself. For we consider the whole theory which has been built upon that hypothesis, a grievous error from beginning to end.

We have only space for a proof text or two to show what the Lord says concerning Israel.

"In that day, saith the Lord, will I assemble her that is halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her

that was cast far off a STRONG NATION: and the Lord shall reign over them in Mount Zion, from henceforth, even for ever."—Micah IV: 6-7. Zephania III: 19-20, we read: "Behold, at that time will I undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth when I turn back your captivity before your eyes, said the Lord."

We fail to see how any one can doubt the restoration of Israel, in the face of such testimony; and many more passages of like import may be found.

But let us dissect the above, and get its true meaning.

"In that day, saith the Lord, I will assemble her that halted."

It will be admitted, without argument, that "that day" refers to "the day of God," which begins with the second advent. But who is to be understood by her that "halted"? And who by her that is "driven out," and has been afflicted by the Lord? We answer both questions without hesitation or fear of successful

contradictions, thus: The Israel of God, both divisions; the spiritual, or Gentile, and the national, or Jewish, division.

According to our text the former is "halted," and shall be "assembled"; the latter is "driven out," and shall be "gathered." And that is not all; but it is said of the former, that she shall be made a REMNANT; and of the latter, that she shall be made a STRONG NATION. and that the Lord shall reign over them in Mount Zion.

But what is to be understood by the term "halteth"? Simply what that word indicates—stopped!

It will be remembered, from comments on chapter XIII: 15, that just prior to the plagues the people of God will be demanded either to receive "the mark of the beast" or be killed. They cannot do the former and remain loyal to God; therefore, it is said of her (the true church) that she is "halteth." And since the Lord will not suffer her to be slain, he says in our text that he will make a "remnant" of her.

Mr. Webster defines the word "remnant" thus: "Residue," that which is left after the separation, removal or destruction of a part.

How is this division of spiritual Israel to be

made a remnant? Answer: By the removal or destruction of the worldly part of the church (Babylon) and the translation of the spiritual part or the Israel of God.

We will now consider the national or Jewish division. Of her it is said, that though she is driven out and been afflicted, that "at that day" (the same day when the other division shall be made a remnant) she shall be "gathered" and be made a "strong nation," and that the Lord shall reign over her in Zion. But, as if the above were not enough to fully identify national Israel, Zephania goes even further and says: "Behold, I will at that time undo all that afflict thee (enemies of national Israel) and I will save her that is halteth (spiritual Israel, by translation), and will gather her that is driven out (national Israel), and I will get them praise and fame in every land where they have been put to shame."

Now, since everything is to be established in the mouth of two or three witnesses, we have brought those witnesses; and were it required, could bring more; but the reader can find further proof in Ezek. XXXIV: 22-31, Isa. LXVI: 10-24, Zeph. III: I3-20, Ezek. XXXIX: 25-29, Jerm. XLVI: 27.

During that millennium (which lays between

the two resurrections), Israel, as the most prominent nation of the earth, shall dwell safely and undisturbed in the land of their fathers. No hostile demonstration of any kind shall take place during that happy period, but at the time when the prophecy which we are now considering shall be fulfilled, then that happy period will have just expired. Satan shall then have been liberated for a little season (see verse 3). but the evil effects are already felt. Rumors of war shall agitate the minds of the nations. but Israel, trusting in Jehovah, shall prepare for no defense. But all of a sudden they learn that great armies are advancing with hostile intentions from every direction. And, as in ancient times, the inhabitants of the rural districts shall all flee for protection to the "beloved city." Of course the city will be entirely inadequate to afford room for such vast population; probably only the women and children can hardly be accommodated within its limits. It will therefore become necessary to establish a great camp for the multitude of refugees outside of the city. And there, completely defenseless, they will cry, as in the days of old. to Jehovah, implicitly trusting in him for their deliverance. And according to our text, they will not be disappointed, for John says: "And

fire came down from God out of heaven and devoured them."

Thus we see that these last would-be conquerers of the Holy Land shall meet a similar fate as those who shall attempt its capture or division a thousand years earlier and perish in the great hailstorm. Not one of them remained. It certainly seems that, in the face of all this plain testimony, it is the height of folly to talk of the conversion of the world; and equal folly to talk about eternal torment of the wicked. Both of these fables are taught by that arch deceiver himself. The former to effectually lull the whole world into a feeling of security, and the latter to set God forth as a monster, and cause thousands on that account to turn away from the truth.

If one is totally devoured by fire, he certainly can not be afterwards tormented any more, for there is nothing left of him. But is it not said, in Isa. LXVI: 24, of them that had been slain by that great hailstorm, that "their worm shall not die, neither their fire be quenched"? Yes! And if you desire to understand the passage, read Ezek. XXXIX: 9-15.

The millions who shall be slain there will be left on the field, there being no force left to bury such a multitude, and, although a general

invitation to all the beasts and birds of prey shall be issued to come to the feast of the slaughter, yet *great multitudes* shall remain still for a long time in a putrifying condition, poisoning the air with a terrible stench.

In order to behold this wonderful spectacle, the newly returned Israelites shall, according to that prophecy, on their arrival in the Holy Land go out to that horrible battlefield, and view with their own eyes, what the Great Jehovah had done in their behalf.

Beholding the gradual consumption of those carcasses by worms and fire. For you will see from the above passage that Israel shall be commanded to keep the fires burning until the whole should be consumed, in order to cleanse the land.—v. 16.

You see, that there is no eternal torment taught in that passage, although Satan has thus misconstrued, and is now making use of it. The prophet foreseeing the final burning of those carcasses through the fires kindled and kept up by the returned Israelites, in order to cleanse the land says: "And ye shall tread down the wicked, for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts," Mal. 5:3. The language is literal, it just means what it says.

If therefore the wicked become ashes, under the feet of the saints, they cannot any longer be tormented, *unless* ashes is tormented by treading upon it.

Verse 10. And the devil that deceived them, was cast into the lake of fire and brimstone; where the beast and false prophet are, and shall be tormented day and night for ever and ever.

We have seen in Chapter 19, that the beast and false prophet were taken in the battle, and were cast in a lake of fire and burning brimstone. And in this pass age, we are informed, that Satan also is cast into the *same* lake. Not into one, brought into existence for this occasion, but, the identical one, in which a thousand years prior, the beast and the false prophet were cast.

This is a very important reve lation, and clearly proves, that although people existed upon earth, during that thousand years, and lived happy under the benign influence of Christ's invisible government; yet that lake had also its existence, and in it were, during that period, the devils' angels kept safely, awaiting their sentence; and that without the least interference, or molestation of the nations. "And shall be tormented day and night forever and ever." Does this language really mean what

it says? We fully believe that it does. It is claimed that "forever and ever" is a phrase often used when it has not, cannot have that literal meaning. That is very true, yet, if that expression in this text has not that meaning what does it mean? Can angels die? If so, why was it necessary that Christ should be made lower than the angels?

Paul says to the Hebrews: "But we see Jesus, who was made a little lower than the angels for the suffering of death—crowned with glory and honour, that he by the grace of God, should taste death for every man."

We learn that Satan was six thousand years ago already in the Garden of Eden. And we read in the early history of the human race about demons and evil spirits, and about their being driven out from their place of abode, but in no case is their utter destruction brought to view or even intimated. And we learn, also, that they can exist even in a lake burning with fire and brimstone for a thousand years. Therefore we ask again, if the forever and ever of our text does not mean what it says, what does it mean?

But it is claimed that because this earth is to be the future abode of the redeemed, therefore the torment of the devil and his angels must necessarily come to an end, so that the saints can possess the kingdom. We answer that such objection arises from the erroneous view that the devil and his angels are to be kept for punishment on the earth instead of in the *interior* of it.

Verse 11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

We are not told where John saw this great white throne, nor who it was that sat upon it, from whose face the earth and the heaven fled away; we must therefore await further revelation on those points.

We take this passage to be simply an introduction of some great event about to be delineated, and which will become more intelligible by the exposition of the associated passages.

Verse 12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

With this passage begins the delineation of the event introduced in last verse, and we readily perceive that the event foreshadowed represents a judgment scene.

We learn, also, that the personage who occupies that throne is God, for John says: "I

saw the dead, small and great, stand before God."

This sight John beheld that we might learn therefrom surely that no one will escape an individual judgment.

We are not to understand from that, that at some future time all the uncounted millions will actually stand around a great white throne located somewhere in the universe, awaiting their turn to be tried. No! No! For then, indeed, some of them would have to wait many thousand years, even if only a few minutes were allotted or sufficient for such a trial. No; the dead, small and great, are standing before that Great Judge even now, who is the occupant of that Great White Throne. Their works are all on record in heaven, and from those records they will be judged, according to their works. However, we believe that this passage foreshadows a scene which will be enacted subsequent to the general resurrection, when the dead, small and great, shall appear in the presence of the Great Judge to receive their reward. as designated by the Investigative judgment.

But what may be understood by the "Book of Life"?

From all the information we can obtain, it is a very old book. Moses prayed to Jehovah for pardon for Israel for worshiping the golden calf. Says he: "Yet now, if thou wilt, forgive their sin; and if not, blot me, I pray thee, out of thy book, which thou hast written." And the Lord said unto Moses: "Whosoever hath sinned against me, him will I blot out of my book."

We see from the above that at the time of Moses the book was already written. But from the reading of the Book of Revelation we must conclude that the writing of the Book of Life dates back far beyond the time of Moses, for we read in chapter XVII:8, second clause: "And they that dwell on the earth shall wonder, whose names were not written in the Book of Life from the foundation of the world."

According, then, to the above testimony, that Book of Life is as old as the foundation of the world.

Paul, in his letter to the Phillippians, instructed the disciples and says: "Help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names are in the Book of Life."

Our Saviour on one occasion, when the seventy disciples returned rejoicing because the devils were subject unto them, said: "Not-

withstanding in this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven." From that remark of our Saviour it seems very reasonable to conclude that not every person's name is written in the Book of Life.

In the Book of Daniel we find the following language: "And at that time shall Michael stand up, the great prince, which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."-Dan. XII: 1. From all the information we can gather from the Scriptures, it is a book which was written from the foundation of the world, and contains the names of individuals who are recognized as claimants to eternal life. However, the fact that the name of a person is written in that book does not insure eternal life, since such name may be blotted out for certain causes by the proper authority.

Verse 13. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged, every man, according to their works.

This passage proves that up to this time the

earth had not fled away, for John tells us that the sea and hell (grave) gave up the dead. If the earth had fled away, there could be neither grave nor sea to give up the dead. It is plain, therefore, that our exposition of verse 11 harmonizes exactly with the context.

But this passage proves also very definitely the resurrection of the *entire* family of Adam.

Verse 14. And death and hell were cast into the lake of fire. This is the second death.

How can death and the grave be cast into the lake of fire?

Peter explains that in his Second Epistle, chapter III: 10, in the following language:

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up."

Death reigned upon the earth, and the grave was made in the earth; therefore, if the earth itself is dissolved into a burning liquid, there will be neither room left for a grave nor territory for death to reign upon.

We conclude therefore that as soon as death and hell, or the sea and the grave have surrendered the dead that are in them, there will be no more use, nor place found for them, and they then pass away as Peter describes.

But remember the moment the Old Heaven and earth pass away, that moment the New are ushered in for verse 11, says about the Old Heaven and earth: "There was found no place for them."

Verse 15. And whosoever was not found written in the book of life, was cast into the lake of fire.

We are not informed whether this lake of fire will be caused by the fire which shall fall from heaven to consume the living wicked or whether the crust of the earth shall melt from the interior fires, alluded to in the following scriptures.

"For a fire is kindled in my anger and shall burn into the lowest hell and shall consume the earth with her increase and set on fire the foundations of the mountains."—Deut. XXXII:22.

Nor are we informed whether the whole globe will be at once engulfed in that conflagration, or whether the process of renovation will be a gradual one. We confess that we believe in the latter, and hold that the destruction of that part of it brought to view in Chapters XVIII and XIX will be its beginning. But it may be asked why is the Book of Life brought to view at the general resurrection, when all that are

Christs' at his coming will be raised at the first resurrection? We answer: The remnant of national Israel, which is to be made "a strong nation" during the millenium is doubtless inscribed in that book, and hence it will be necessary to search the book of life on that occasion. And probably as in ancient times, many of other nations also, will become naturalized as Israelites, and hence partakers of the promises.



CHAPTER XXI.

Verse 1. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea.

Peter says that the Old World perished by being overflowed during the deluge, and the heavens and the earth that existed in his day, and which still exists, he declares to be reserved unto fire, against the day of judgment and perdition of ungodly men.

Therefore, when John said the first heaven and earth had passed away, he really referred to the *second* one, according to Peter's count, or to the one now in existence. But as the earth that exists *now* is actually the same globe that existed before the flood, so will the earth which shall come forth from the future conflagration be *also* still the same globe which has

revolved around the sun for probably many ages, but it will appear, as it were, in a new dress, and so also will the heavens.

Probably those black and angry-looking thunder clouds, cyclones, hurricanes and waterspouts, which now fill the heart of men with fear, will not appear in the New Heaven; but the luxuriant vegetation of the renewed earth will be watered as of old, by a mist arising from the earth.

The statement that there was no more sea probably has reference to the great oceans which now occupy more than two-thirds of the entire surface of our present world.

Most likely, instead of having those large briny reservoirs in certain localities, the New Earth will be dotted everywhere with beautiful crystal lakes and bubbling springs. In fact, Luther translates the clause thus: "And the ocean was no more."

Verse 2. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

For our sakes John had been permitted to behold with his own eyes the transformation of the heavens and earth, and now makes the statement that he also saw the holy city, New Jerusalem, descend upon the renewed earth, and says that she was prepared as a bride.

From this expression we learn that whenever this prophecy shall be fulfilled, that that celestial city shall appear in all her beauty and indescribable glory, having been especially prepared for that descension, and all details arranged, even as a bride is prepared for the reception of her husband.

Verse 3. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.

It seems that even the host of celestial beings will be amazed when they shall behold that glorious heavenly city, which contains the throne of the God of Heaven and Earth, the dwelling place of Almighty God, descend to this once revolted but then restored planet. "Behold!" the great voice cries: "the tabernacle of God is with men." Yes; and why not? If God so loved the world that he gave his only begotten Son to save it, why should it be thought so very strange if he condescended to dwell in the company of those for whom he had made such a great sacrifice?

Verse 4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

It is hardly necessary to say that the first clause of this passage is figurative language, and simply means that all causes for tears will be far removed. And in order to make this matter perfectly plain, they are all explicitly mentioned, and we are reminded of the fact that then the former things which caused those tears are passed away.

Verse 5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

"He that sat upon the throne." That personage introduced in verse 11 of chapter XX. The Great Judge, before whom stood the dead, small and great, is the speaker. "Behold, I make all things new." As yet the old things remained. John had beheld the sea and the dry land, as it were, spew out the dead that were in them, and they stood before the White Throne, awaiting their sentence. At that time the words are uttered: "Behold, I make all things new." It seems that not only the attention of John was called to watch, but that the note of attention was a general one, and therefore will be heard by those who shall be called from their graves, and stand at the last day in the visible

presence of an offended God and rejected Saviour, to receive their just reward.

"And he said unto me, Write: for these words are true and faithful."

After the general note of attention from the throne, and the declaration, "I make all things new," John is individually addressed, and ordered to write those words, because they were true and faithful, or because they were recorded somewhere in the sure word of prophecy. last clause friendly reader, is doubtless intended as a pointer towards the prophecies, where the same event is also foreshadowed. God foresaw that through the wiles of Satan, men would lose sight of all the prophecies concerning the restoration of all things, as they were on earth prior to the introduction of sin. In fact, our Lord knew that owing to the instructions of their religious teachers, the so-called "christian world" of the last days, would expect to go to heaven and be transformed into angels of God to remain in that celestial world forever. But if we consult the scriptures we soon find that this very earth will be the future home of the blessed .- Isaiah says: "For behold I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. Chapter LXV: 17. See also II Peter III: 10-13.

Verse 6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

"It is done." What? Why, everything has now been made new. In obedience to the word of command from the Great Judge, all things have been restored to their original beauty and glory. The transformation of both heaven and earth was so sudden and the difference of their appearance so great, that John actually thought that they were altogether new and hence makes use of the language of verse 1. The expression, "I am Alpha and Omega, the first and the last," seems to be used by inspiration as well in reference to the Father as to the Son, yet in this passage it undoubtedly refers to the Son of God, for we have abundant proof that the world is to be judged by Christ. And since it is that very personage, who, being seated upon the throne of judgment, utters the above language; we know it is the Son of God.

The offer he makes to the thirsty, also designates the speaker as our blessed Saviour. For he offered the water of life, while he dwelled upon the earth, in about the same language. See John IV: 10-14.

This passage must however not be under-

stood as teaching, that at the time, when this prophecy will be fulfilled, viz: at the end of the thousand years, that then another offer of the water of life will be made to the thirsty. No! no! that offer is addressed to the believer now. For when John heard that invitation 1800 years ago, he stood as a representative of the faithful in Christ during the gospel dispensation only. And as we have seen that will close at the beginning of the millennium.

Verse 7. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

To the overcomer, not to him that saith Lord! Lord! but to him "that doeth the will of my Father in heaven." "Overcomer" means "victor." He shall inherit all things. What things? Those alluded to in foregoing verses. Eternal citizenship in the New Earth and the Holy City. Everlasting enjoyment of real life without all the troubles, pains and sorrows of this present life.

Verse 8. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

As the last passage set forth the glorious reward of the victors so this one makes known to the disobedient their gloomy prospect. Those that *doubt* are classed with the unbeliever, and the willful transgressor of the law of God, and it is made known to them, that their part, shall be in the lake of fire. Having not attained that glorious reward, "Eternal life." They, when the renovating fires of the Old earth shall come in contact with their reanimated mortal bodies, will succumb and sink into the *second* death. A death, from which there shall be no resurrection.

Verse 9. And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues; and talked with me, saying: Come hither, I will show thee the bride, the Lamb's wife.

The line of prophecy which we are now considering and which began with Chapter XIX: 11, extends further into the unknown future than any other in the whole book.

It begins as we have learned, at a point of time just preceding the second advent, embraces the capture of the beast and the false prophet, the great battle of God Almighty, the total destruction of Babylon, the binding of Satan for a thousand years, his liberation and his last attempt to overcome the camp of the saints near the Holy City, the destruction of the living wicked by fire from heaven, the final casting of Satan into the lake of fire, and the gen-

eral resurrection and executive judgment at the end of the millennium.

This chapter began with a brief declaration of the beloved John, that he had seen the New Heaven and Earth, and also that he had been permitted to behold the New Jerusalem come down from Godout of heaven. It also brought to view the general resurrection, the glorious promises to the overcomer, and the fearful sentence of the Great Judge against the wicked. But the sole object of the passage now before us seems to be: to encourage those who are to suffer from the persecutions of the last days, just prior to the falling of the last plagues, by allowing his Beloved Disciple, to behold with his own eyes, the indescribable beauty of the future home of the overcomer, so that through his faithful description, they may at least faintly comprehend the glory, that awaits the faithful overcomer.

"One of the angels who had the seven vials full of the seven last plagues." It seems very appropriate, that one of those seven celestial beings, who were commissioned to execute the judgements of an offended God upon the disobedient, should also be commissioned to show to a representative of the people of God, the glory that is in store for them who shall be

found faithful to the end. Probably the very angel who is to turn the watercources of the United States into blood was the one who addressed John in the language of our text, "Come hither" John. The question arises: Why is John called upon to shift his position? Most likely because the bride the Lambs' wife, could not be shown to him at all, from the position he occupied. The angel intended to put him in such a position that would enable him to describe the ravishing splendor of the bride, the Lambs' wife; in order to strengthen the saints of the last days to overcome in "the hour of temptation." Overcome the snares of Satan, by refusing to receive "the mark of the beast" or worship the "image of the beast."

A woman newly married is called a bride. A Lamb is a symbol of our Saviour. He is represented as a Lamb slain from the foundation of the world in Rev. XIII: 8, and in Rev. V: 6, the Son of God is symbolized as a Lamb as it hath been slain, having seven horns and seven eyes, etc. Now, reader, since the Lamb is not a real, but a symbolic Lamb, it follows that the bride or the wife of the Lamb, cannot be a real, but must also be a symbolic wife. Keep this in mind.

Verse 10. And he carried me away in spirit, to a great

and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God.

In the second verse, John told that he saw the New Jerusalem coming down from heaven, and now he relates how he came to behold that sight. And by the way, from the contents of this and the following verses, we readily perceive why John was called upon to "come hither," in order to behold "the bride the Lambs' Why the whole isle of Patmos would have been entirely inadequate for the reception of such a grand and glorious city, as John describes in the following verses, and to allow a portion of the New Jerusalem in the representation of its descent upon the New Earth to descend upon the Mediterranean, would not have been a true representation, since according to John's testimony there will be no more sea.

"And he," says John, "carried me away in the spirit to a great and high mountain."

The body of John was not carried away from Patmos. John was simply in vision. Hence that great and high mountain needs not to be a real mountain at all.

John's mind, however, was carried to such an elevation that he could behold that wonderful sight.

That beautiful city, whose maker and builder is God, is to descend upon the renewed earth, and is called by inspiration "the Bride, the Lamb's Wife." What! A literal city "the Bride"? Yes; why not? There is nothing strange about that; for a city is thus used by inspiration in divers places. For instance, ancient Jerusalem is represented as a bondwoman. (See Gal. IV: 22-25). And in Rev. XVII the city of Rome is represented as a lewd woman. And the Apostle Paul declared that Jerusalem which is above is free, and is the mother of all the children of promise. (See Gal. IV: 26.) In Isaiah LIV, also, both of the Jerusalems are represented as two women; and the inhabitants are spoken of as children of those symbolic women.

Verse 11. Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.

It was not merely an *empty* city which John beheld descending, for he beheld also the glory of God, the light of the Holy Shekinah hovering over it, and it was so brilliant that he likens it to a jasper stone as clear as crystal.

But where is the church when that glorious city descends on the renewed earth? Ah, the church is in that very city, which has been her glorious abode during that whole period of restitution, the thousand years.

We must therefore claim that the New Jeru-

salem, with the church as its blessed citizens, together constitute "the Bride, the Lamb's Wife."

We are aware of the fact that by some the empty city alone is accepted as the bride, while others ignore the city altogether as a real city, and accept the *church* alone as the bride.

The first view, that the city alone constitutes the bride, comes in conflict with the Scriptures. For instance, in Isaiah LIV the New Jerusalem is under consideration. By reading the whole chapter, it will be found that the church as well as the city is addressed. In order to prove this. we will quote a few passages of that prophecy. The chapter begins with an address to the city of the new covenant—the New Jerusalem—as follows: "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate, than the children of the married wife, saith the Lord." It will be admitted that the above is addressed to the city. But in verse 5 we find the following: "For thy Maker is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel. The God of the whole earth shall he be called." It can not be denied that as the Creator, the Lord of hosts is the maker, as well of the beings who compose the church, as he is the maker of that glorious city. But the last clause of the above passage can not possibly refer to the city, because that needs no redemption, since it has always been kept in a safe place in heaven. The church, and it alone, is there addressed, and the Holy One of Israel named as her "Redeemer."

In the eighth verse the church exclusively is addressed, as will be admitted. It reads as follows: "In a little wrath, I hid my face from thee for a moment; but with everlasting kindness, will I have mercy on thee, saith the Lord thy Redeemer."

From the above scriptures we must therefore conclude that the empty city alone does *not* constitute "the Bride, the Lamb's wife."

But what shall we say of the view which spiritualises that whole beautiful city entirely away and sets up the claim that the *church*, and *it only*, is that "Bride"? Why, this same chapter of Isaiah from which we quoted to prove the faultiness of the *first* theory will just as readily prove that of the *second*.

The passages above quoted are really enough already to prove that the city as well as the church is addressed, yet in order to make this point as clear as sunbeams, we will quote (for the benefit of the latter class, who, by the way, constitute the great majority) another passage, namely, the eleventh verse: "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours and lay thy foundations with sapphires. And I will make thy windows of agates and thy gates of carbuncles, and all thy borders of pleasant stones."

Now, we desire to simply ask: Does not the first clause of the above quotation, viz., "O thou afflicted, tossed with tempest, and not comforted," emphatically refer to the *church?* Certainly! and nothing else. Then we ask: Does not the rest of the quotation refer to a dwelling place for that church? Most assuredly it does.

Well, reader, the two, church and city, combined, constitute "the Bride, the Lamb's Wife," and the individual members the children of "the Free Woman."

Paul says: "But Jerusalem, which is above, is free, which is the mother of us all."

But be it remembered that the language of Paul is *prospective*. He refers to this same prophecy in Isaiah.

That holy city is even unto this day desolate,

and will be until the resurrection of the saints takes place.

The prophet says on this point: "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in a day? or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children."

It may be said that the children of that future mother exist now, only in an embryo state, as Abraham's seed.

Their names are written in heaven, and will be found retained in the Lamb's book of life, when the investigative judgment closes, and when the Son of Man shall have received His kingdom, "The Earth," and that glorious New Jerusalem as His Capital or symbolic bride, then shall the above prophecy be fulfilled. "A nation shall be born in a day."

This view harmonizes completely with the rejoicings of the saints, spoken of in chapter XIX:7. They say: "Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready." "And," says John in verse 8, "to her was granted that she should be arrayed in fine linen, clean and white, for

the fine linen is the righteousness of the saints."

Verse 12. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.

13 On the east three gates, on the north three gates, on the south three gates, and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16 And the city lieth four square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is of the angel.

18 And the building of the wall was of jasper: and the city was pure gold, like unto clear glass.

19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second sapphire; the third chalcedony; the fourth emerald;

20 The fifth sardonyx; the sixth sardius; the seventh chrysolite; the eighth berryl; the ninth a topaz; the tenth chrysoprasus; the eleventh a jacinth; the twelfth an amethyst.

21 And the twelve gates were twelve pearls, every sev-

eral gate was of one pearl; and the street of the city was pure gold, as it were transparent glass.

Now, reader, what shall we do with the foregoing description of that heavenly city? Reject it altogether as absurd, or call it a figurative description of the church, as is generally done, and not reflect upon the extreme absurdity of such a view? Or shall we accept the description of that city as strictly literal language?

No Christian man or woman can afford to reject it as absurd, for it is the revelation of JESUS CHRIST.

We can not accept it as a figurative description of the church, as the great mass of theologians teach, who claim that the church is the bride, because such teaching is in conflict with the Scriptures, as has been shown, and in conflict, one might say, even with common sense. Reader, just think of the church as lying four-square, whose wall is a hundred and forty and four cubits high, whose length, breadth and height are equal, and whose twelve gates of pearl face in equal numbers to the four cardinal points of the compass. Could you make anything out of such a figure? No! No! All symbols made use of by inspiration are grand

and striking. But we confess that if this description really contains a symbolic representation of the church, we fail entirely to see either grandeur or force in the illustration.

We unhesitatingly declare that we accept it as a partial description of a literal city, given in strictly literal language, or rather as a feeble attempt to describe in sober language the indescribable beauty and unspeakable glory of the heavenly city, whose maker and builder is God, and which shall in due time descend from heaven, just as it was shown unto John, and from thenceforth become the great Capital of the New Earth and the eternal abode of the blessed, with the Son of Man as its legal heir and king.

What is there so strange about the description that it should be rejected as literal language? Is it because it is said that the city is built of pure gold? Or, that even the streets are paved with polished gold? Or, that the great wall surrounding it is built of precious stones? Or, its gates of pearls? If the description is rejected as literal language, because of the strange material named, we desire to ask whether God can not create gold as abundantly as iron or clay, and sparkling stones as readily as marble or granite? Only a moment's re

flection is required to answer the question in the affirmative.

This being admitted, there remains no cause for rejecting the above language as strictly literal. And we conclude that since the whole description, so far, is a simple statement of facts, comment is unnecessary.

Let every one who feels interested carefully read and remember, then shut his eyes and comprehend, if he can, the indescribable glory of that heavenly city.

A few words might not be amiss on verse 12. The twelve gates of the city are named after the twelve tribes of Israel. One who seeks entrance must enter by one of those gates.

This seems to indicate that each tribe enters the city by its own gate.

The Gentiles who are saved as *spiritual* Israel will no doubt also have to come in as members of some one of the twelve tribes, and enter in through their respective gates. For those pearly gates will open only to those recognized as the seed of Abraham. God promised it to Abraham, and Paul says in his letter to the Hebrews, speaking of that patriarch, that "He looked for a city which had foundations, whose builder and maker is God."

A word or two about the size of the city.

It is said to be a complete square, and as broad as it is long. The measurement was twelve thousand furlongs. Eight furlongs is a mile: therefore the whole measurement around the square would be fifteen hundred miles, or three hundred and seventy-five miles on each side. The city wall was a hundred and forty and four cubits. A cubit is generally reckoned at twenty-two inches; therefore, according to our measure, the height of the wall was two hundred and sixty-four feet.

In verse 16 it is said that the length and the breadth and the height of it are equal. Of course we are not to understand from that expression that the height of the city is as great as the length or the breadth, but only that the height of the city wall was equal in all places, as well as the length and breadth was equal in all places. For remember, that the city was surrounded by the wall, and hence the measurement of the city was virtually a measurement of the wall. The idea to be conveyed is: That the city forms an exact square; that the depth of it is as great as the length of it, and that the wall surrounding it is in all places of a uniform height.

Verse 22. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

For the Lord God "Almighty and the Lamb are the temple of it." That this is figurative language needs no argument, since it will be admitted that John did not mean to say that the Almighty God and the Son of God were actually what would be understood at his day as the temple of the city. But what, then, shall we understand from that clause? Simply that in that heavenly city there will be no designated place for worship, but that wherever the glorious presence of the Father or Son shall appear, there they, as the only objects of worship, will ever receive homage and adoration from the redeemed multitude of that blessed city.

And really the recorded absence of a temple in that future capital of the New Earth seems indeed very appropriate, for since those typical services which were carried on in the old temple passed away with that dispensation, and all mediatorial work will then be forever completed, what further use would there be for a structure, where formerly such typical services had been carried on? And since it is revealed in holy writ that the Son of God, yea, even the Almighty Father, will dwell with men, is it not eminently proper that they should receive adoration wherever their appearance should be manifested? Most assuredly.

Verse 23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

That happy city will not be dependent upon the light of the sun or moon, for, says the prophet, "the glory of God did lighten it." That indescribable glory which enshrouds the person of the Eternal God will hover over it, and as of old in the wilderness, drive darkness away forever from that glorious abode of the blessed.

But we believe that the light alluded to in the last clause of this passage does not refer to brightness or illumination at all, for that will be effectually supplied by the glory of the Father. The clause, "And the Lamb is the light thereof," refers exclusively to the Son of God, and he is spoken of in many places in the Scriptures as "the light of the world." John says of him: "That he is the true light which lighteth every man that cometh into the world." But in the fourth verse of the same chapter John explains what that light really is. In him was life, and the life was the light of men. Therefore we hold that the last clause really teaches that the Son of God is the life of the city. And, reader, is it not literally true? That golden city would have remained without an inhabitant had it not been for the

sacrificial death of the blessed Saviour. Yes; truly he is the true light of that blessed abode.

Verse 24. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

"The nations of them which are saved" are those whose names will be found written in the book of life when they shall stand before God and shall receive admission through those gates of pearl and participate in all the blessings of the saved.

But who are "the kings of the earth" who bring their glory and honour into that city?

Matth. XIX: 27-29 gives some light on this point. A rich young man had asked our Saviour what good thing he must do in order to inherit eternal life. The Lord had told him to keep the commandments, and after declaring that he had kept them from his youth up, the Lord tells him to sell all he had, give the proceeds to the poor, and follow Jesus; but, says the Evangelist: "He went away sorrowful: for he had great possessions." Then our Saviour makes some astonishing remarks about the danger and allurement of riches to his disciples. But Peter, who was generally the spokesman of the twelve, answered and said unto him: "Behold, we have forsaken all and followed

thee; what shall we have therefore?" And Jesus said unto them: "Verily I say unto you that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." And in the gospel of Luke, XXII: 28-30, we find the following promise to the Apostles. Our Lord says: "Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel."

In the above passages we have the plain promises of our Saviour to those men, who had forsaken all they had held near and dear in order to follow him, that they should receive a kingdom, and that they should sit upon twelve thrones and judge the twelve tribes of Israel. Have we any right to doubt the *literal* fulfillment of those promises? If not, then those Apostles (of course with the exception of Judas, who lost his bishopric) must undoubtedly be reckoned as some of those kings who shall bring their glory and honour into that blessed city, not in order to receive glory and honour mselves. No! No! They bring the glory

and honour of their respective kingdoms into the city, in order to worship the Eternal Father and the Lamb of God, whom they forever recognize as their blessed Redeemer, "King of kings" and "Lord of lords."

Verse 26. And the gates of it shall not be shut at all by day: for there shall be no night there.

The gates of ancient Jerusalem were duly closed at night. But those twelve gates of pearl in that transparent wall of jasper, which encloses the great capital of the New Earth, are not to be shut at all, because there will be no night there. But an angel is attending to every gate, probably to see that each visitor enters by the proper gate of his tribe. For it is said: "Order is next to godliness."

But the statement that an angel is stationed at each one of the gates, no matter for what purpose, shows us plainly that the *restitution* of all things will then indeed be complete, even to the daily intercourse between men and angels, as it was at the beginning.

O blessed time! Reader, pray fervently: Thy kingdom come! Amen.

Verse 26. And they shall bring the glory and honour of the nations into it.

The pronoun "they" most likely refers to

the kings of whom it is said that they bring their glory and honour into the city.

If we are correct in this, then this passage indicates that not only the kings shall thus visit the city, but they shall also bring the glory and honour of the nations into it. It is very probable that the eminent personages of their respective realms are thus referred to.

It seems that these passages point to periodical visits of the kings and great men to the grand metropolis, probably to worship at the feet of the Eternal Father and the Lamb of God, to whom they feel themselves forever indebted for all the blessings they so abundantly receive.

Verse 27. And there shall in no wise enter into it anything that defileth, neither whatsoever worked abomination, or maked a lie; but they which are written in the Lamb's book of life.

Only one class of people will ever be permitted to pass those celestial sentinels, stationed at those pearly gates—namely, that blessed class "whose names are written in the Lamb's book of life." O Lord! is my name written there?

CHAPTER XXII.

Verse 1. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb.

The same line of prophecy which commenced with chapter XIX:11 is still continued, and is the last one in the book. John is still describing the wonderful sights of that glorious city.

He is now shown a river, the water of which is as clear as crystal, and says that it proceeded "out of the throne of God and of the Lamb."

The water of that river he calls "water of life." We are not told why it is thus called, but the fact that it was thus called by inspiration, and the further fact that it comes forth from under the very foundation of the throne of the living God and of the Lamb, of whom it is written that he is "The foundation of living waters" (Jerm. II:11), would certainly indicate that the water out of that river had such

life sustaining qualities as no other water in the whole world contains. May not the waters from that crystal stream contain the very elements absolutely necessary for the preservation of the vigor of eternal youth to the drinker?

Verse 2. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruits every month: and the leaves of the tree were for the healing of the nations.

From the above description we learn that the thrones were situated at the head of a grand avenue, and that the river of the water of life, which proceeded out of those thrones, flowed parallel with and in the very center of that great avenue, virtually dividing it.

John says: "In the midst of the street of it." This language might possibly lead some one to imagine that in that enormous city of three hundred and seventy-five miles on each front of the great square there existed but one solitary street. Of course such a view would be sheer folly, since in a city of such enormous proportions many thousands of streets are indispensably necessary.

John was not at all giving nor aiming to give a description of that or any other street of the New Jerusalem, but something of greater value than a mere street. He only mentions the street in order to locate the course of that beautiful river which contains the "Water of Life," and not only it but its companion, as it were, also, "the Tree of Life," the roots of which are fed by the waters of that river. Says John: "On either side of the river there was the tree of life." What! One tree on both sides of the river? Yes! There is only one "tree of life," as there is only one river of "water of life."

There is nothing so very strange about that statement. We need not to expect that the river of life is as broad as the Mississippi because it is called a river. On the contrary, the very fact that the whole of its living waters bubble up from beneath the two thrones seems to indicate the size of that river.

Most likely, what would now be called a gigantic spring would come nearer in describing its size than the present meaning of the term "river." If this view be correct, we would remark that such a statement that one tree grew on both sides of a river might even be true to the letter, in our present age, in certain localities.

There are many species of growth whose long branches, when they bend over and touch the ground, form roots and become stems. For instance, the mangrove of the West Indies. One single tree often extends over a large space of ground and forms a close thicket by sending down roots from their branches. They are found on the coasts and particularly about the mouths of rivers, where they grow in the mud even to low-water mark. But there is a species of fig tree in India which could readily grow on both sides of a water course. The banyan tree of India, remarkable for its vast rooting branches. The branches send shoots downward, which, when they have rooted, become stems, the tree in this manner spreading over a great surface and enduring for many ages.

One has been described as having no fewer than 350 stems equal to large oaks, and more than 3,000 smaller ones, covering a space sufficient to contain seven thousand persons. (See People's Cyclopedia, vol. I, page 207. Art: Banyan.)

Now, reader, if we have such a growth now on this sin-cursed earth, is it strange that in that glorious place the Tree of Life should occupy both of the banks of that river! Certainly not. "And it," says John, "bears twelve manner of fruits, and yields her fruit every month: and the leaves of the tree were for the healing of the nations." The German translation says: "And the leaves of the

wood served for the health of the nations."

It really seems that a necessity shall exist for the occupants of the renewed earth to partake at certain intervals of the water of life, the fruit of the tree of life, and probably at times of the leaves of that tree, in order to retain the complete preservation of their glorious bodies. And if this be so, how wisely has the Creator ordained that all flesh shall come up at stated times to worship before him. Remember, the throne is where the water of life and where the tree of life is. The partaking of the water, as well as of the fruit, is necessary at stated times to retain the youthful vigor of our bodies. If we fail to do our duty the leaves of the tree must be used as restoratives. Ah. reader, how truly thankful will those multitudes be for all those blessings. They will forever remember the pains and sufferings of their former earth-life, and hence be able, when they behold the face of the loving Father and that of their smiling Savior, to worship them indeed in spirit and in truth.

Remember, that as soon as Adam had transgressed he was prohibited from partaking of the fruit of the tree of life. Most likely he had partaken of it *prior* to his fall, and because of its life-sustaining qualities both Adam and

his early progeny lived to the age of many centuries. (See Gen. III: 22-24.)

Verse 3. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him.

When Adam had transgressed the Lord said: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust thou shalt return."

By the first clause of our passage we learn that none of those doleful effects of the above curse will ever be permitted to mar the happiness of the inhabitants of the New Earth. That curse will forever cease to exist with the passing away of the Old Earth. "But the throne of God and of the Lamb shall be in it."

From verse two we learned that the river of life proceeds out of the throne of God and of the Lamb, but in the above we are not left in doubt at all about its *permanent* location, for we are positively informed that the throne of God and of the Lamb shall be in that glorious city.

"And his servants shall serve him."

That the term "servants," as frequently used in the prophecies of this book does not necessarily embrace the whole multitude of the saved, has already been explained, and as we shall see hereafter in this case also, it refers to a particular class and number, indicating that they shall be retained in the immediate presence of the Lord for a special service.

Does that seem strange? Then please remember how many different kinds of celestial servants have been introduced in the eight lines of prophecy which we have examined in these chapters.

Verse 4. And they shall see his face, and his name shall be in their foreheads.

In that memorable sermon on the mount our Saviour pronounced divers blessings upon divers classes of people, among which we read: "Blessed are the pure in heart, for they shall see God." (Matth. V:8.) It certainly seems, from the reading of those passages, that the privilege "to see God" is a particular blessing in store for a select class of the Lord's people. And by reading the last clause of our passage we shall learn of another peculiarity by which those servants can readily be identified, viz.: "His Father's name shall be in their foreheads." This clause proves plainly that the

popular idea is wrong which asserts that all the faithful in Christ come properly under the term "servants," as used in Rev. I:1. For in Rev. VII we are informed that a certain number of people were sealed with the seal of the living God in their foreheads. They were said to be "servants of our God." Twelve thousand were thus sealed of each of the twelve tribes of Israel, or 144,000 in all. Keep this in mind.

In chapter XIV: 1, again, the same number which had been thus sealed is there brought to view as having "the Father's name in their foreheads." And in verse four of that chapter they are declared to be "virgins," and it is further stated that "they follow the Lamb whithersoever he goeth."

Do you see, reader, how beautifully all this testimony harmonizes? If they are considered "virgins" (as we showed in remarks on that passage) because they could not be led astray by the fallen churches of the last days, then certainly they will be considered "pure in heart," and hence entitled to that particular blessing pronounced by our Lord in Matth. V:8.

We therefore claim that the passage now before us reveals the fact that those 144,000 who shall at the coming of our Lord be translated will at the proper time constitute that blessed company who shall see God face to face, and be the ever happy companions of our beloved Lord and King.

Verse 5. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever.

From chapter XXI: 23 we learned that the Holy City had no need of the sun or moon to shine in it, because the glory of God did lighten it.

This passage assures us that there shall be no night there at all, and that proves that the throne of the Almighty Father will be PERMANENTLY established in the grand city. "And they (his servants) need neither a lantern nor the light of the sun [German translation] for the Lord God giveth them light." This clause reveals a very important fact, namely: that those servants (whom we have identified as the hundred and forty-four thousand to be translated at the second advent) shall be established in the place of honor—WITHIN the limits of that magnificent metropolis.

For it would be folly to conclude from the above passage that there will be no night at all on the New Earth. That state of affairs refers only to the capital city. For it will be remem-

bered that when ancient Israel traveled in the wilderness the camp of Israel was illuminated by a pillar of fire, but the surrounding country was shrouded in darkness.

It is said of those servants that they shall reign forever and ever. However, in chapter XX:4 we learned that the same class of servants lived and reigned with Christ a thousand vears.

How shall we harmonize the two relations? Answer: There is no harmonizing necessary, for one refers to the millennial reign of the saints in heaven during the interval between the first and the last, or general resurrection, whereas, the other refers to that unlimited period following the last resurrection, when the earth renewed constitutes the eternal abode of the nations of the saved.

Verse 6. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

And he said unto me: these sayings are faithful and true. Whenever we meet this phrase, it is a hint, that the very thing is also revealed in other prophecies. But what sayings did the angel have reference to? Undoubtedly to the sayings just uttered. In particular to the statement that the saints shall reign with Christ for ever and ever.

Now, reader, in the book of Daniel VII: 27, we find the same promise recorded in the sure word of prophecy, it reads as follows: "And the Kingdom and dominion and the greatness of the Kingdom under the whole heaven, shall be given to the people of the saints, (or to the holy people of the Most High, German translation) whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey him.

"The Lord God of the prophets," is our Lord Jesus Christ, and in this last chapter of the book, we are told, as we were in the first word of the first chapter, that the Lord Jesus had sent his angel to shew unto his servants the things which must shortly be done, or come to pass. Therefore we here repeat, that any theory, which makes some of the prophecies of this book, refer to events that occurred prior to the writing of the book of Revelation, must of course be wrong and not only wrong but very harmful, because if we start out on a prophetic line, and apply a certain prophecy, which foreshadows an event that was to occur after the writing of that book, to an event, that occurred a century prior to the writing of it, then certainly, all our comments on that line, are not worth the paper they are written on, and as long as we cling to such error, we shall not at all understand such revelation. There's the harm and danger.

Verse 7. Behold I come quickly, blessed is he that keepeth the sayings of the prophecy of this book.

In chapter I: 3 we read: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

Blessings pronounced on him that readeth, blessings on those that hear the words of this prophecy, and blessings on those that keep the sayings of the prophecy of this book. It must however not be understood, that the blessings are promised to those who may merely read the book, or hear it read. Oh, no!

In order to receive the promised blessing, he that readeth, that is, he that expoundeth that book, must do it correctly. And they who hear it thus expounded, must not be forgetful hearers but must keep (retain) in memory those foreshadowed events and above all, they must obey its teachings.

But it may be asked in what manner will we receive the promised blessing, if we read right

and hear and keep the words of this prophecy, and obey its injunctions.

We answer: In that case, we shall be able to *intelligently* look for our coming Saviour and be *fully prepared* also, for the coming conflict, or the great hour of temptation, which is to try the people of God in the last days of this dispensation. See Rev. III: 10.

Our Saviour says "Behold I come quickly." In order to look intelligently for that event, we must of necessity receive our information through this revelation, for it was exclusively written for that purpose, and none of the other prophecies will answer for the same purpose, although as we have shown they are frequently referred to as corroborating testimony.

Verse 8. And I, John, saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

The above statement needs no comment for it just means what it says.

Verse 9. Then saith he unto me. See thou, do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: Worship God.

In chapter XIX: 10, we met with a passage of almost the identical language, and it is even

very probable, (since a portion of this chapter seems to be partly a recapitulation;) that both passages refer to the same circumstance. It does not seem likely, that John should disregard the admonition of the angel in chapter XIX to "worship God", nor does it seem likely that both angels should reprove John almost in the same language. If we compare the language of chapter XVII: 1, with that of chapter XXII: 9, we will find that in both cases, one of the seven angels, who had the seven vials was the object of John's attempted devotion.

In the first instance he was carried in spirit into the wilderness to behold "the judgment of the great whore," Rome. In the other he was thus carried to a high mountain to behold "the bride the Lamb's wife,"—New Jerusalem.

It is not *positively* stated that the same angel showed John both of those symbolic women, yet the language is such as to make it appear very likely, and in that case it would appear still more unlikely for John to attempt for a second time to worship at the angel's feet.

The language of the angel has already been explained in remarks on chapter XIX: 10; but since the phraseology is not exactly the same in this passage, and in particular since both of

these passages are commonly explained as teaching that the angel claims to be one of the ancient prophets, which is a great error. We will again consider the testimony of the angel. Says he, with other words: Don't do that, John, for I am only thy fellow-servant and the fellow-servant of thy brethren the prophets, and also the fellow-servant of them which are or shall in due time be guided by the sayings of this book. In short, he gives John to understand that he is as truly a servant of God as John and the other prophets, and as those are servants of God who are or shall be guided in their actions by the sayings (or prophecies) of this book.

Verse 10. And he said unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

What shall we understand from the above passage?

In Daniel, chapter XII: 9, that prophet is informed by an angel who had communicated to him events of the future, that those words which he had spoken "were closed up and sealed till the time of the end"; meaning thereby that those prophecies should not be properly understood until a certain period, designated as "the time of the end."

Of course that language implies that as soon

as that point of time should be reached, then those words would no longer be closed up. Then the seal would be removed and those prophecies understood.

Now, since the instruction of the angel to John is just the reverse as it was in Daniel's case, we must conclude that there were no obstructions put in the way to prohibit their proper understanding. They were left open for the guidance of the people of God.

But what is the meaning of the last clause? Answer: That the time was even then (A. D. 96) at hand when some of those messages would be applicable and some of the foreshadowed events soon begin to be fulfilled. It was therefore indispensably necessary that the people of God should in all ages of this gospel dispensation understand so much of those prophecies as pertained to their respective ages.

Verse 11. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.

This is not the voice of an angel, but our Saviour himself is the speaker. This is strange language from him who had suffered even death to save sinners. Now he says: "If one is unjust, hinder him not, persuade him not to reform, but let him, if unjust, or filthy, or

righteous, or holy, be filthy, or righteous, or holy still. With other words, make no efforts to change men; let them alone, no matter what they do now. How shall we account for such instructions from such a source? It seems there is but one way to explain such language, namely: that it must be applied to that period of time when the work of our Saviour as mediator has been closed, and hence the time of probation has expired; that is, just prior to the pouring out of the seven last plagues.

Verse 12. And behold I come quickly, and my reward is with me, to give every man according as his work shall be.

"My reward is with me." This statement locates the fulfillment of this prophecy unmistakably at the end of the thousand years, when Christ shall take visible possession as the King of kings and Lord of lords of this renewed earth. "My reward," says he, "is with me." The New Jerusalem, with all its glories—the Water of Life, the Tree of Life, the New Earth—which the meek shall inherit, are all with him. The last clause, also, which declares that every man shall be rewarded according as his works shall be, fixes the fulfillment of this passage at the time alluded to in chapter XXI: 12, when the dead shall stand before the Judge

on the great white throne, and of course that also takes place at the *end* of the thousand years, when the general resurrection takes place.

Verse 13. I am Alpha and Omega, the beginning and the end, the first and the last.

In chapter XXI: 6 we found a similar declation, and applied it, for reasons stated, to our Saviour, although the Eternal Father is also designated by the same appellation. However, in this passage, again, without any doubt, it must be applied to our Saviour as the author and finisher of our salvation.

But it seems that in both passages He desires to impress upon our minds the fact that He is not only the first, but the last also; or, with other words, that it is not only Him whom we look for to come at the beginning of the great "Day of God" to awaken his sleeping saints and "assemble her that is halted" (See Micah IV:6-7, first clause), but that it is also Him who shall, at the end of that period, deliver the remnant of trusting Israel from their enemies, as in the days of old, and duly install them in that everlasting possession promised to their ancestor, Abraham. (Micah IV:6-7, last clause; see also Romans XI:25-32 incl.)

"The fulness of the Gentiles" brought to

view in the above Scripture will be brought in through translation and the first resurrection. And thus the first invited (national Israel) shall be the last (accepted) and the last invited (Gentiles) shall be the first (accepted).

Verse 14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

The above is still the voice of the Son of God, and surely the commandments referred to are contained in the law of God called the "Decalogue."

This passage is *indisputable* proof that the ten commandments will be recognized as in *full* force at the end of this dispensation; for, from the reading, it seems that the keeping of them insures admittance through those beautiful gates of pearl into that glorious city and free access to the tree of life.

It is very strange that in the presence of such straightforward testimony Christian people should be found who deliberately claim that those ten commandments were only a part of the old Jewish code, and passed away with that dispensation, when here, in the very last book of the New Testament, in its last chapter, and almost in its very last passage, we meet with a blessing pronounced upon them who keep those very commandments. And what a blessing?

Why, eternal citizenship in the New Earth. Ah, reader, consider this matter. Allow no one to persuade you that faith alone will save you.

Faith, in ord er to save, must move the possessor to action, else it is dead, being alone. Remember forever this passage, and act so that you may gain the prom ised blessing.

Verse 15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

What! Outside of that beautiful city such a class of people?

Yes! Remember this passage refers to the time of the general resurrection, when that city, with its bles sed inhabitants, has just come down, and the dead, small and great, stand before the throne, then they whose names shall be found written in the book of life (and the names of the command ment-keepers will be there) shall enter through the gates into the city, while those whose names had been blotted out, or are not found in the book, will have to remain among that class alluded to in our text, outside of the city wall, until they shall receive their final sentence, and sink (during that great conflagration of which Peter speaks) into the second death forever. (See II Peter, III:10.)

From thenceforward, of course, such a class of people will no longer exist upon the earth, for the whole of it will be the inheritance of the seed of Abraham forever.

Verse 16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

"Mine angel." This expression would indicate that among that innumerable multitude of angels who obey the voice of the Son of God, as we have seen from chapter XIX:11-14, there is a particular one whom he calls thus. Most likely it is an angel through whom he had formerly communicated.

The angel Gabriel makes a certain statement to Daniel, which is very strong proof that he is that being whom the Lord in this passage calls "mine angel."

We find the passage in Daniel X:21. It reads as follows: "But I will shew thee that which is noted in the Scripture of truth: and there is none that holdeth with me in these things but *Michael* your prince."

That the last clause of the above quotation refers to our Saviour needs no argument. Gabriel declares that no one besides him knows anything about those things which he had communicated to Daniel but "Michael." Now,

reader, if we compare this statement with that of our Lord, recorded in chapter I:1 of the book of Revelation, we will have to admit that there is *strong* evidence for the belief that the angel Gabriel is that being through whom John received the principal part of this revelation, and whom our Lord designates as "mine angel."

The expression: "Testify unto you these things in the churches," may need a few words of explanation.

In the first chapter of the book we find an instruction to John to write what he should see in a book and send it to the seven churches in Asia. Those seven churches are named.

The second and third chapters contain messages "to the angels" (or ministers) of those churches. To each one of the seven ministers a different message is sent. With the fourth chapter begins the unfolding of the future, and is continued to the end of the book.

Now, the question is, shall we conclude from the foregoing that by the expression made use of in our text, *only* those seven small churches in Asia-Minor are addressed, and that, in fact, this whole book of Revelation was written for *their* benefit only? No! No!

The figure seven denotes completeness in

Scripture. The complete Church of Christ from thenceforth to the end of the gospel dispensation is represented by those seven churches, for inspiration has seen fit to span the whole dispensation by seven arches, as it were, each one spanning a period of time, and these seven periods are represented by those seven churches. Hence we conclude that by the above expression not those seven small churches in Asia-Minor are addressed, but those messages must be applied to the whole Christian Church at seven different periods during the gospel dispensation.

"I am the root and offspring of David."

Christ is the root of David, because he was before David was, for David calls Christ his Lord. (See Psalm CX:1.) Christ says: "I am the life." Hence he is the life of David also. And since all things were made by Christ, it can well be said that he is the root of David.

But according to the flesh, being a descendant of David, he is his offspring.

Christ calls himself the bright and morning star. And in chapter II: 28 he promises to the overcomers of the church at Thyatira "the morning star, that is, himself, the hope of glory.

Verse 17. And the spirit and the bride say come. And

let him that heareth say come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.

The general invitation to the water of life, in the above passage, has no allusion at all to that beautiful crystal stream which proceeds out of the throne of God and the Lamb in the New Jerusalem, but is simply a general invitation to come to Christ.

He says: "I am the way, and the truth, and the life," and offered to that Samaritan woman spoken of in John IV: 14, the same water referred to in our text. Says he to her: "But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." "The spirit says: come." The spirit of Almighty God, who is opposing the spirit of the evil one, is silently but perseveringly inviting the posterity of Adam to come to Christ. Even the old prophets prophesied of this general invitation. "Ho, every one that thirsted, come ye to the waters," cries Isaiah, LV; "and he that hath no money come ye, buy and eat; yea come, buy wine and milk without money and without price."

"The bride says: come." That heavenly

city is continually inviting the children of man to come to Christ. How? By the mouth of its enrolled citizens. A city speaks through her people. All of her future inhabitants' names are written in heaven. They have a perfect right to say: "Come"—"to Christ"—and drink of the water of life. "And let him that heareth" say: "Come!"

He that heareth is also admonished to extend the invitation to come to Christ to others. But who is meant by that expression? Undoubtedly those who attend the preaching of the gospel. Whether they have as yet accepted Christ or not. "And let him that is athirst come," is an invitation to the seeker after truth to come to Jesus and accept Him as the author and finisher of his salvation.

The expression "And whosoever will, let him take the water of life freely," is undoubtedly a general invitation to all to accept the gospel of Christ, and is given daily in all the civilized portions of the earth.

Verse 18. For I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

The above contains a most solemn warning against interpolation, and sets forth its fearful consequences, all in strictly literal language.

Verse 19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

This is a warning with its consequences attached against mutilation, suppression and willful misconstruction of any part of the book of Revelation, for any purpose whatsoever; and we verily believe that both passages were written principally for the benefit and warning of the remnant church; for the first clause of verse 18 we take to be addressed not to those generally, who may at any time hear the words read which form the book of revelation, but to those who have the TRUE meaning of those prophecies, and none but the remnant church can lay claim to that blessing.

Verse 20. He which testified these things saith: Surely I come quickly: Amen. Even so, come Lord Jesus.

From the above declaration of John, it is evident that our Lord himself was really the Revelator, for the language, "I come quickly," can *only* refer to Him.

Dear reader, we desire to draw your attention to the fact that this is the *third* time we meet with the direct promise of our Lord in this last chapter. "SURELY" (that is, without any doubt whatever) "I COME QUICKLY."

And this positive declaration is the last syllable of our Lord on record.

Can you doubt it? And if not, are you looking for his coming? We have frequently asked that question of laymen as well as clergymen. The answers we received have been invariably

very vague.

Some claim that He did come when ancient Jerusalem was destroyed; some claim that His coming is invisible, and is going on every day; that whenever a saint dies the Lord comes and takes his immortal soul(?) to heaven; some claim that he is here now, and has been here on earth ever since the year A. D. 1874; and some say that they believe the coming of the Lord will certainly be visible to every one; that they have been looking for Him for many years, but that no one knows when the Lord will make his appearance, not even the angels. Therefore they say: He may not come in ten thousand years, or He may come before the sun sets that day.

Do you believe, friendly reader, that the Lord has shrouded his coming in such impenetrable darkness that absolutely nothing can be known about the time or manner? If so, can you tell us why the last book of our Bible was written, and why it was called the REVELATION?

We firmly believe that His coming is not thus shrouded; because to give us the necessary instruction on that all-important event was undoubtedly the very object of our Saviour when He made known these things to His servant John.

It is true we find a statement of our Lord recorded in Matth. XXIV: 36 where He affirms that of "That day and hour knoweth no man, no, not the angels of heaven, but my Father only." And in Mark we find that same statement to include even the Son as not knowing the day or hour. (Chapter XIII: 32.)

But does that fact shroud the advent of our Savior in such impenetrable darkness that it is altogether impossible to tell anything whatever about it? Surely not! For such an assertion would sadly reflect upon the wisdom of our Lord in giving the signs by which the faithful might know when that event is near, or as the Scripture says, when it is even at the door. (See Matth. X XIV: 29-33.)

But even taking for granted that at the time alluded to in Matth. XXIV Christ did not then know the day and hour of his future advent and of the end of the world.

It will be admitted by every honest enquirer after truth that according to the contents of that chapter he must have known a good deal about it; must have known, too, that none of them who asked those questions recorded in verse 3 of that chapter would live to see the end.

We now desire to draw the attention of the reader to a point of chronology concerning the statement of our Lord recorded in Mark XIII: 32; consulting the Bible it was made A. D. 33.

The book of Revelation was written A. D. 96, hence fully sixty years *later*; and in the very first sentence of the book we are plainly informed that God gave this Revelation to Jesus Christ to show unto his servants things which must shortly (begin to) come to pass.

Now, reader, can you believe that when Godgave this revelation to His Son, in order to instruct His people of coming events, warn them of coming danger, and in particular prepare the remnant church for His second advent, that He left His own Son in the dark concerning the precise time of that predetermined advent? And if not, does it not seem very reasonable to expect that that blessed book contains more information on that great event than all the rest?

We must emphatically claim that without understanding the prophecies of the last half

of the book of Revelation it is impossible to intelligently look for the Second Advent, because it contains the chart and waybill, and all other prophecies touching that event, must necessarily be comparatively vague, because antedating the revelation of God recorded A. D. 96. But if our claim is well founded, ought not the church be perfectly familiar with the things written therein? But, oh! how few are there in our days who make that book their study, although there are blessings pronounced on him that readeth and blessings on those who hear and keep the things which are written in that book.

There is none other in the Bible concerning which such blessings are promised. ask: Why, then, is it not read and expounded? Ah! right there is the trouble. The ministers tell the church members that that book can not be understood. Some of them even declare that one is in danger of losing his reason if he tries to understand that blessed book. Are those watchmen fulfilling prophecy? See Isaiah LVI: 10-12. That very prophecy relates to our own day and time, just prior to the Day of God, as will be seen from verse 9, where the beasts of the field are invited to devour the slain of Armageddon. (See comments Revelation XIX: 17-18.)

Reader, this is all wrong. This book was written to be understood. It can be understood; nay, it MUST be understood by the true church of this age, for it is the remnant church, or the book of Revelation, the grandest book the world has ever seen or will ever see, has been written in vain. What! The Revelation of Jesus Christ, which God gave to Him as necessary for the instruction and warning of the church, written in vain? Yes! If the assertion is true that it can not be understood. But we say: Away with such God-dishonoring assertion, for it reflects upon the perfect wisdom of the Father and Son.

As already stated, that revelation was given to warn the church of her coming enemies. There are two of them brought to view, and both of them are minutely described, so that whenever they would appear upon the stage of action they might at once be recognized by the church.

Nay, those two enemies were even described in their (so to speak) *embryo state* long before they would assume the role of persecutors, so that their coming would not at all be unexpected to the people of God.

One of those enemies was to appear in the early age of this Dispensation and the other at its close.

The first one of those enemies was duly recognized by the church of God, and was even looked for, long before he made his actual appearance, and is ample proof that that part of the book of Revelation has filled its mission of warning.

Hence we ask: Would it be reasonable to claim that the description of the enemy who is to appear at the *end* of this Dispensation is so *indistinct* that nothing can be made out of it? Certainly not.

Then, reader, let us earnestly and prayerfully study this blessed book, and the Lord will surely bless us and keep us in the hour of temptation which shall come upon all the world to try them that dwell upon the earth. Amen.

APPENDIX.

Has Malachi IV: 5 been fulfilled? We claim it has not. It reads as follows: "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up, as calves of the stall.

And ye shall tread down the wicked, for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts.

Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

Behold, I will send you Elijah the prophet

before the coming of the *great* and *dreadful* Day of the Lord:

And he shall turn the heart of the fathers to the children, and the heart of children to their fathers, lest I come and smite the earth with a curse."

Thus reads the last chapter of the Old Testament. We quoted it entire, in order to show that, according to that prophecy, Elijah, that same prophet, who had been translated, is to reappear upon the earth *prior* to "the great and dreadful day of the Lord," and *not* prior to the first advent of our Saviour, unless that event is to be so understood.

It is true that our Lord himself emphatically declared on several occasions that John the Baptist was Elias, who was to come; but we would call the attention of the reader to the fact that besides the prophecy above quoted there is another one on record which foreshadowed the coming of a personage in the SPIRIT and POWER of that prophet, and his coming was to take place prior to the first advent.

That personage, beyond a shadow of a doubt, was John the Baptist.

In Matth. XI:14, addressing a multitude concerning John the Baptist, our Saviour said, in so many words: "And if ye will receive it,

this is Elias which was for to come." And in Matth. XVII, coming down from the mount of transfiguration, the disciples asked our Lord: "Why, then, say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come and restore all things. But I say unto you, that Elias is come already, and that they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.

Then the disciples understood that he spake unto them of John the Baptist."

We desire to ask the thoughtful reader why it was that *then* the disciples understood that he referred to John the Baptist?

Was it not because they remembered the testimony of Christ recorded in Matth. XI? They also knew all about the visit of the angel to Zacharias and his statement concerning that promised son, as recorded for our benefit in the following passages:

"And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

And when Zacharias saw him he was troubled, and fear fell upon him.

But the angel said unto him, Fear not, Zacharias: for thy prayer is heard, and thy

wife Elisabeth shall bear thee a son, and thou shalt call his name John.

And thou shalt have joy and gladness; and many shall rejoice at his birth.

For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

And many of the children of Israel shall he turn to the Lord their God.

And he shall go before him in the *spirit* and *power* of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke I:17.)

Now-it will be admitted that when the angel told Zacharias that his promised son should go before him (Messiah) that he *virtually* referred Zacharias to that prophecy in Mal. IV:5, thereby intimating that the mission of his promised son should be *similar* to that of Elias the prophet.

Ah! but, says the objector: That prophecy in Luke was not written at the time when our Saviour talked concerning John the Baptist.

We answer: True; the gospel of Luke did not exist at that time; but was it *therefore* no prophecy? Had not those words been uttered by an angel more than thirty years in the past? Uttered before that being who was to appear in the spirit and power of Elias had even been conceived by his mother? Or, do you claim that the disciples were ignorant about the annunciation of the angel to Zacharias? If so, please read the whole first chapter of Luke, and you will no longer advance such a claim.

Nay, reader, beyond any doubt, in both passages, where our Lord speaks of John the Baptist as being identical with Elias, he simply has reference to that personage whose mission was to be *similar* to that of Elias the prophet, and who, according to the announcement of the angel, was to appear in his "spirit" and "power" prior to the *first* advent of the Messiah.

We now call the attention of the reader to the fact that besides that prophecy in Mal. IV we find one in chapter III: 1 which clearly foreshadows the coming of such a personage prior to the first advent. And in Matth. XI: 10 our Lord himself expounds that prophecy as referring to John the Baptist. "For," says he, "this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare the way before thee."

Had the leaders in ancient Israel not been

smitten with blindness they would not have looked for Elias the prophet prior to the first advent, but for just such a personage as John the Baptist actually was, in fulfillment of Mal. III: 1. But the scribes who lived in the days of our Lord, and just preceding his advent, were as blind concerning the true interpretation of the prophecies relating to the first advent as are the clergy of our day, in relation to the prophecies concerning the second Advent and the ushering in of the great Day of God.

They were telling the people that Jesus of Nazareth was nothing but an impostor, for according to a certain prophecy found in the writings of Malachi, Elias, that great prophet who had been taken up to heaven in a chariot of fire, was to reappear before the coming of the *true* Messiah, in order to prepare Israel for his reception.

They were either entirely ignorant of, or overlooked the fact altogether, that the first great mission of the promised Messiah was: To offer himself as a sacrific for the sins of the world; then return to heaven to complete his work as mediator. But finally return at an appointed time as the annointed of the Lord to take possession of the kingdom of his father David, and thus restore Israel.

Had they understood the prophecies correctly, they would have known that they not only referred to one but to two very different events, milleniums apart. They simply looked for a prophecy to be fulfilled prior to the first advent. which is really due just prior to the second advent. A glance at the phraseology of Mal. IV, ought to be enough to convince any honest seeker after truth that "the dreadful day of the Lord," there spoken of, cannot be identical with that day which the angel of the Lord declared to be one of good tidings and great joy to all people, and concerning which a multitude of the heavenly host were praising God and saying: "Glory to God in the highest and on earth peace, good will toward men." Luke II.

There are indeed many prophecies in relation to "The great day of wrath," "The great day of God Almighty," or "The great and dreadful day," in the Old Testament, as well as in the New, which all refer to one and the same period, namely: that of the second advent.

However, since it cannot be denied that Elias did actually appear on the mount at the transfiguration with Christ, it might still be claimed that therefore the prophecy has been fulfilled. We cannot accept even such a claim as valid, should it be made, because the simple appear-

ance of the prophet on the mount of transfiguration does not by any means fulfill the prophecy in Mal: for according to that scripture his mission will be to unite the families of Israel and the restoration of all things; among which will undoubtedly be the full restoration of the law of Jehovah, and purification of the Church of Christ. And this seems to harmonize exactly with the message of that angel brought to view in Rev. XVIII: 1.

But in order to knock away the last prop that may uphold the universally accepted theory, that John the Baptist and the prophet, Elias, are identical, we will introduce John himself, who, according to the testimony of an angel, was filled with the holy ghost even from his mother's womb. His testimony must therefore be regarded as *perfectly* reliable. Here it is:

"And this is the record of John, when the Jews sent Priests and Levites from Jerusalem to ask him: Who art thou? And he confessed and denied not; but confessed, I am not the Christ. And they asked him: What then? Art thou Elias? And he said, I am not. Art thou that prophet? And he answered, No!" John I: 19-21.

Now reader, we ask: Can you, after hear-

ing the testimony of John in relation to his identity, still claim that he was actually that prophet?

We readily confess that since writing on the eighteenth chapter of Revelation, and prayerful investigation of the prophecies, together with the emphatic promise of sending that prophet "before that great and dreadful day of the Lord," we are bound to confess our firm conviction that the prophecy in Mal. IV: 5 is as yet unfulfilled.

And since we are now living in the last days, and in close proximity to the beginning of "that great and dreadful day," have we not a right, nay ought we *not* to look for the literal fulfillment of that prophecy?

And in conclusion we ask: Since it was deemed proper to send a special messenger prior to the first advent, in order to make ready a people prepared for the Lord; does it seem out of place to look also for such a messenger to be sent prior to the second advent? Would it not rather seem strange, if the sending of such a precursor had been omitted, when we consider that the second advent is of far greater importance than the first?

And in particular when we look about and consider the present condition of the churches.

Does it not seem very desirable, yea necessary that the unity of the true ch urch be established prior to its translations? It certainly seems so to us, and we fully believe that it will be accomplished in due time, by that personage brought to view in Mal. IV: 5.

One more thought: The scene on the mount of transfiguration, which we consider as a partial illustration of that glorious Second Advent, was undoubtedly given, not only for the benefit of the three favored disciples, but for the encouragement and instruction of the whole church of God.

Now if this view is correct, then it is certain that Moses as well as Elias will be present, Moses probably, to lead the van of the resurrected saints, and Elias, those who like him, shall be translated. And since the people of God live now in the utmost confusion are split up in numberless denominations and sects, with conflicting confessions and articles of faith dividing them, would it be strange if that personage had been selected, to make his appearance a little prior to that event, and restore order, harmony and unity out of the chaos now existing among the faithful in Christ Jesus? Reflect upon it. Amen.

FINIS.

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